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THE  
Y O U N G M A N .

OR

GUIDE TO KNOWLEDGE,  
V I R T U E A N D H A P P I N E S S .

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" An active life is virtue's proper sphere ;  
To do and suffer is our duty here ;  
Foes to encounter, vices to disdain,  
Follies to shun, and passions to restrain."

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Lowell:  
NATHANIEL L. DAYTON.  
1845.

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## PREFACE.

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THIS little book has been prepared to supply a deficiency, which has been sensibly experienced, of a work adapted to the wants and position of the young men of our community, which could be presented in a less expensive, and consequently more generally attainable form, than any of its class that have heretofore appeared before the public. In the preparation of this volume, we have carefully availed ourselves of the best suggestions on secular and moral subjects of some of its excellent predecessors, and have scrupulously excluded whatever is inconsistent with the most refined moral taste. We cherish the hope that it may be the humble instrument of unfolding to some the beauties of the consistent

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moral character—of awakening in others aspirations after higher and purer attainments—and of encouraging all who read its pages in the formation of that character which “hath the promise of the life that now is, and of that which is to come.”

## CONTENTS.

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Claims on Young Men . . . . .	7
Dangers of Young Men . . . . .	18
Choice of a Profession . . . . .	31
Acquisition of Property . . . . .	38
Luck and Chance . . . . .	44
Stability of Purpose . . . . .	50
Caution in Commencing Business . . . . .	55
Regular Hours . . . . .	58
Temperance . . . . .	73
Diligence and Punctuality . . . . .	66
Faithfulness . . . . .	76
Perseverance . . . . .	73
Economy—with Illustrations . . . . .	84
Choice of Associates . . . . .	93
Female Society . . . . .	99
Amusements . . . . .	107
Conversation on Dancing . . . . .	109
Genuine Politeness . . . . .	117
Singularity . . . . .	120
Further Hints on Manners . . . . .	122

Conversation . . . . .	134
Egotism . . . . .	140
Further Hints on Conversation . . . . .	145
Marriage Desirable . . . . .	155
Coquetry . . . . .	163
Qualities Important in a Wife . . . . .	171
Hints to Young Husbands . . . . .	181
Elements of Genius . . . . .	186
A Broad Mind . . . . .	192
Attainment of Knowledge . . . . .	194
Reading . . . . .	195
How to Acquire a Library . . . . .	207
English Grammar . . . . .	214
Influence of Religion . . . . .	218
A Dream . . . . .	221

THE  
Y O U N G M A N .

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CLAIMS ON YOUNG MEN.

THE claims of society upon young men are of the most weighty and serious character. They grow out of those indissoluble relations which you sustain to society ; and those valuable interests, social, civil, and religious, which have come down to us, a most precious inheritance, from our fathers, and which, with all the duties and responsibilities connected with them, are soon to be transferred to your hands and to your keeping. I look forward a few short years, and see the aspect of society entirely changed. The venerable fathers

who have borne the burden and heat of the day are dropping one after another into the grave, and soon they will all be gone. Of those too, who are now the acting members of society, some have passed the meridian of life, others are passing it, and all will soon be going down its decline, to mingle with the generations who have disappeared before them, from this transient scene of action. To a mind seriously contemplating this mournful fact, it is an inquiry of deep and tender interest ;— Who are to rise up and fill their places ? To whom are to be committed the invaluable interests of this community ? Who are to sustain its responsibilities and discharge its duties ? You anticipate the answer. It is to you, young men, that these interests are to be committed, and these responsibilities transferred. You are fast advancing to fill the places of those, who are fast retiring to give place to a new generation. You are soon to occupy

the houses and own the property and fill the offices and possess the power and direct the influence that are now in other hands. The various departments of business and trust, the pulpit and the bar, our courts of justice and halls of legislation ; our civil, religious and literary institutions, all, in short, that constitutes society, and goes to make life useful and happy, are to be in your hands, and under your control.

This representation is not made to excite your vanity, but to impress you with a due sense of your obligations. You cannot take a rational view of the stations to which you are advancing, or of the duties that are coming upon you, without feeling deeply your need of high and peculiar qualifications. In committing to you her interests and privileges, society imposes upon you corresponding claims ; and demands that you be prepared to fill, with honor

and usefulness, the places which you are destined to occupy. She looks to you for future protection and support, and while she opens her arms to welcome you to her high immunities and hopes, she requires of you the cultivation of those virtues, and the attainment of those qualifications, which can alone prepare you for the duties and scenes of future life.

Such being then the claims of society, let us inquire,—How you may be prepared to meet them ?

And, first of all, it is demanded that you awake to a *serious consideration* of the duties and prospects before you. I mention this first, because, if a young man cannot be persuaded to consider what he is, and what he is to become in future life, nothing worthy or good can be expected of him. And, unhappily, this is the character of too many young men. They cannot be made to think. They seem resolved to live only for the present moment, and for



present gratification. Of these gay and thoughtless triflers, society has nothing to expect; they may have their little day of sunshine and pleasure; then they will vanish and be forgotten, as if they had never been.

But our Creator has formed you for society, for duty, and for happiness; and has so connected you with the living beings around you, that they as well as yourselves, are to feel the good or ill effects of your conduct long after you shall have gone to render up your account. How imperious to beings in this state is the duty of consideration! How wise, how all-important to inquire, —What am I, and what is my destination in this and the future world? For what end was I created, and for what purpose placed here in the midst of beings like myself? What are the duties which I owe to them? How can I be prepared to perform those duties, and how accomplish the great end for which my Creator gave me exist-

ence, and placed me in this world of probation and trial? The man who thinks lightly of such inquiries, or who never brings them home to his own bosom, as matters of direct, personal concern, violates every principle of reason and common prudence. They are indeed grave inquiries; and light trifling minds may reject them because they are so. But they are suggested by the reality of things; and never, without a due consideration of them, can you be qualified for the duties of life, or sustain the responsibilities so soon to come upon you as members of society.

Another requisite for meeting the claims of society is *intelligence*, or a careful cultivation of your minds. In despotic governments, where the subject is a mere vassal, and has no part either in making or executing the laws, ignorance is, no doubt, an essential qualification of a good citizen. The less he knows of his rights, the more

contented he is to be deprived of them ; and the less he understands of duty, the more pliable he is as a mere instrument of ambition and power. Not so in this country. Here every man is a public man. He is a freeman, and this ought always to mean the same thing as an intelligent man. He possesses the right of suffrage ; and is often called to aid in the election of rulers ; to deliberate and act respecting the public welfare ; to fill offices of influence and trust ; and to perform innumerable duties in the course of life, which can be well performed only in the possession of an intelligent and well-furnished mind. And certainly, whatever be a man's circumstances, he cannot but be a happier and more useful man by possessing such a mind.

And another thing demanded of you by society is *an upright and virtuous character*.

No man can hope to rise in society or act worthily his part in life, without

a fair, moral character. The basis of such a character is virtuous principle ; or a deep, fixed sense of moral obligation, sustained and invigorated by the fear and the love of God. The man who possesses such a character can be trusted. Integrity, truth, benevolence, justice, are not with him words without meaning ; he knows and feels their sacred import, and aims, in the whole tenure of his life, to exemplify the virtues they express. Such a man has decision of character ; he knows what is right, and is firm in doing it. Such a man has independence of character ; he thinks and acts for himself, and is not to be made a tool to serve the purposes of party. Such a man has consistency of character ; he pursues a straightforward course, and what he is to-day, you are sure of finding him to-morrow. Such a man has true worth of character ; and his life is a blessing to himself, to his family, to society, and

to the world. Aim then, my young friends, to attain this character.

Every man should come forward in life with a determination to do all the good he can, and to leave the world the better for his having lived in it. He should consider that he was not made for himself alone ; but for society, for mankind, and for God. He should feel that he is a constituent, responsible member of the great family of man ; and, while he should pay particular attention to the wants of those with whom he is immediately connected, he should accustom himself to send his thoughts abroad, over the wide field of practical benevolence, and early learn to feel and act for the good of his species.

Also, be persuaded that the qualifications demanded are *entirely within your power*.

And, while you thus aim to fulfil the duties which you owe to society, you take the most effectual measures to promote your own respectability and hap-

piness. The young man of thoughtlessness, gayety, and fashion, may shine for a little moment ; and, during that moment, he may be the admiration, and perhaps envy, of persons as vain and thoughtless as himself. But he soon passes the season of gayety and mirth—and what is he then ? A worthless, neglected cypher in society. His present course of life has no reference to the scenes and duties of riper years. His youth is entirely disconnected from his manhood. It is a portion of his existence which he throws away ; and perhaps worse than throws away, because he contracts habits which unfit him for sober life, and cleave to him as an enfeebling, disgusting disease, all his days.

On the other hand, the young man who seriously considers the nature and design of his being ; who shuns the society and flees the amusements of the thoughtless and vicious ; who devotes his vacant hours to the improvement

of his mind and heart, and aims at the acquisition of those habits and virtues which may qualify him for the duties of life,—such a young man cannot fail to rise in respectability, in influence and honor. There is no waste in his existence ; no contraction of bad habits to obscure the meridian, or darken the decline of life. The course upon which he enters, like the path of the just, shines brighter and brighter unto the perfect day. This motive you cannot duly consider without feeling its constraining influence. You are all in the pursuit of happiness ; you all desire the esteem and respect of your fellow men. Here is the way and the only way to attain it. An enlightened mind, a virtuous character, a useful life,—these are the dignity and glory of man. They make him lovely in the sight of angels and God, and secure to him present peace and everlasting happiness.

## DANGERS OF YOUNG MEN.

EVERY period of life has its peculiar temptations and dangers. But were I to specify the period, which, of all others, is attended with the greatest peril and most needs to be watched and guarded, I would fix upon that which elapses from fourteen to twenty-five years of age. This pre-eminently is the forming, fixing period, the spring season of disposition and habit ; and it is during this season, more than any other, that the character assumes its permanent shape and color, and the young man is wont to take his course for time and eternity.

But, not to confine my remarks to this particular age, it will not be doubted that the time during which we usually denominate one a *young man* is the most important and perilous period



of his whole existence. Then the passions, budding and hastening to ripeness, become impatient of restraint, and eager for gratification. Then the imagination, unchecked by experience, paints the world in false and fascinating colors, and teaches the young bosom to sigh after its forbidden pleasures. Then springs up in the mind the restless desire of independence and self-control ; a disposition to throw off the restraints of parental council and authority, and to think and act for itself. Then the social impulse is felt, and the young man looks around for companions and friends ; then the calling for life is chosen, the principles of action adopted, habits acquired, and those connections in business and society formed, which usually decide the character, and fix the condition, both for this and the future world.

The path to respectability, to usefulness and happiness, is open before you ; so also is the path to infamy and

wretchedness. And now the choice is to be made ; you are now to enter upon that path which in all probability you will pursue through life, and which will terminate in heaven or hell. Such are the dangers that encompass you, and so little are persons, at your age, aware of them, that there is great reason to fear that you will mistake the road to happiness, and wander into one of the ten thousand ways that lead to ruin.

Young men are, in general, but little aware of the danger which attends the *beginnings of evil*. They readily perceive the degrading and destructive tendency of the grosser vices ; but they are slow to believe, that there are certain dispositions and habits which inevitably lead to those vices and their consequent degradation and ruin. Hence, while they shun the more open and flagrant offences, they are not afraid to venture upon what are deemed little sins,—upon slight deviations from duty,—occasional indulgence of the ap-

petites and passions. No mistake is more common or more fatal than this. It is the standing cause of ruin to the characters and the souls of men. All vicious habits commence in what are considered little sins.

But this is a general view of the subject ; we will briefly notice a few of the temptations by which young men are liable to be beset.

Gambling is a temptation to which young men are exposed. — This practice is unjust. It is unjust to take the property of another, without returning a proper equivalent therefor—it amounts to robbery ; this the gamester does. Gambling is unlawful. Laws were passed against it as early as the reign of Queen Anne of England. And, from that period to the present, in all well-regulated communities, this practice has been forbidden by law. It is an unprofitable occupation. “ It is certain,” says Locke, “ that gaming leaves no satisfaction behind it to

those who reflect when it is over ; and it in no way profits either body or mind."

Gambling is opposed to industry. Those who occasionally win sums of money by the turn of a card, or the throw of a die, soon acquire a distaste for the slower routine of acquiring property by an industrious occupation. It begets in them a feverish desire to become wealthy in a moment, which spurns a more tardy, yet surer process.

Gambling is ruinous in all its tendencies and consequences. It is ruinous to character. A gamester is despised by the virtuous and enlightened, and suspected even by his associates. It is ruinous to morals. Its tendencies are to blunt the sensibilities as to those nice distinctions of right and wrong, so necessary to preserve purity of morals. The gamester soon loses all regard to truth, honesty and candor, and is compelled to resort to falsehood and deception to obtain his object. This prac-

tice is the fruitful source of every conceivable vice and crime. Its natural fruit is theft, robbery, murder, suicide, forgery, perjury, intemperance, and every species of licentiousness and sin. Gambling is ruinous to property. How many are reduced by it from affluence to poverty ; how many throw away in a single night the earnings of years of industry ! The gamester can make no safe calculations as to property. He may possess a fortune this year, and the next be clothed in the beggar's rags. The chances that the latter will be his condition are vastly the most numerous. Where one gamester dies in affluence, a thousand end their days poverty.

Intemperance is another temptation which assails young men. The fatal effects of this vice are written out in pictures horridly true and vivid in every town and hamlet throughout our country. Broken fortunes, blasted anticipations, ruined health, disgrace,

hunger, want and suffering, are the prolific fruits of this wretched habit. Young men, have you any desire to be involved in these miserable circumstances? do you desire degradation and want? I anticipate your reply. You start back with horror, and cry, 'No! God forbid!' And how do you expect to avoid them? By following in precisely the same path that involved others in their toils?—by imitating that sot who in youth drank whenever occasion offered? Your good sense will dictate the danger of such a course. There is one *infallible* rule, and but one—by following which every young man may be certain of avoiding intemperance, and the long catalogue of evils that invariably follow in its train—and that is, to abstain entirely from all drinks as a beverage, that possess power to intoxicate, in all places and under every circumstance. *This is your only safeguard.* Observe this rule, and you are entirely

beyond the reach of the monster intemperance. But, break over this rule, however slightly, and you are exposed to great danger.

Avoid, also, as far as possible, the haunts of intemperance, and the company of habitual drinkers of intoxicating liquor, lest you become ensnared by their evil examples. You should give no countenance to the custom of partaking of intoxicating drinks even moderately ; but should bring both your example and influence to bear against a practice so fraught with evil.

Dishonesty is another temptation that besets the pathway of young men. The desire for wealth becomes in many so absorbing and uncontrolled, that they violate all justice, honesty and virtue, to gratify it. In your business transactions many temptations will beset you to defraud your neighbor of that which is honestly his. These temptations you must summon

all your energies to withstand. Adopt it as your motto through life to "render unto all their just dues." There never was a maxim more true than that "honesty is the best policy." Dishonesty, however much it may increase your wealth, will make you poorer in character, poorer in peace, and in every real essential to human enjoyment. True happiness consists in a peaceful and contented mind ; and he who possesses these requisites in the highest degree is indeed the wealthiest man ! Can ill-gotten riches bestow this enjoyment ? As well may you take coals of fire to your bosom and not be burned. Be careful to have all your dealings characterized by strict honesty and integrity, and your satisfaction and "peace shall be as a river."

Another temptation is described in the fifth chapter of Proverbs. Let every young man read that chapter. Its declarations are words of truth and so-



berness. Let them be believed and adhered to, and never permitted to escape from your memory. So shall you be saved from deep degradation and woe.

Theatres are a source of amusement to which many young men habitually resort. That theatres *might be* made instructive — that they might be made schools of morality and virtue — is undoubtedly true. But that they are such, all know to be false. As they are now managed, they are the fountain, the very hot-bed of immorality. Every vicious habit, and every sinful propensity, there finds a stimulant. Lewd songs, lewd dances, gestures and expressions, are constantly brought to the attention of the audience. And it must be, that theatre-going people are fond of these indelicate exhibitions, or actors, whose interest it is to cater for the public taste, would not dare to indulge in them. Were these immoralities to be indignantly frowned down, by

the audience, upon every representation, they would soon be banished from the stage. But, as long as they are received with evident marks of approbation, these streams of pollution will still continue to send their contaminations into the hearts of thousands.

No young man can be in the habit of attending theatres without extreme liability to become corrupted in every principle. Dr. Griscom, of New York, in a report made a few years ago, on the causes of vice and crime in that city, says : " Among the causes of vicious excitement in our city, none appear to be so powerful in their nature, as theatrical amusements." They are among the most dangerous places to which young men can resort for amusement ; and the safest course is to abstain from them entirely. The love for this amusement, like that for alcohol, grows imperceptibly, until the heedless youth becomes its slave and its victim. And therefore, as in regard

to intoxicating drinks, the only point of security, respecting the influence of theatres, is *total abstinence* !

We have mentioned a few of the many temptations which beset young men. Guard against them as deadly foes to your happiness. Remember that the vices assault the young in gangs. Admit one vice, and it will exert all its influence to make way for another and another,—increasing in strength as they multiply in numbers, until you fall a prey to every species of iniquity :—

‘ The first crime passed, compels us into more,  
And guilt grows *fate* that was but choice before.’



## CHOICE OF A PROFESSION.

THE choice of a pursuit in life, one of the most important practical questions upon which a young person is ever called to decide, is often determined by the most trifling circumstances. One youth becomes a soldier, because his grandfather was at the taking of Cape Breton, or his great uncle signalized himself in Braddock's fight ; another studies medicine, and hopes to be an almost infallible doctor, because he is the seventh son of a seventh son ; while another chooses the profession of law for no better reason than that his sponsors at the baptismal font chose to call him William Wirt, or Daniel Webster. Surely this is not that practical wisdom which adapts the fittest means to the noblest ends. The choice of a profession is at least worthy of such a consid-

eration as common sense would dictate in any other case, where success in an enterprise depends upon fitness for undertaking it. Men do not expect to gather grapes from thorns, nor figs from thistles, yet they expect their sons and daughters to succeed in pursuits for which they are wholly incapacitated by talents, disposition, or education, and, what is more unreasonable, they expect them to be happy in situations which are totally uncongenial to their nature.

One reason why parents and guardians fall so frequently into errors on this point is the vain imagination that there is a great and essential difference in the respectability of those pursuits which are generally admitted to be honest. The respectability of a profession, I suppose it will be admitted, must depend in a great measure on the respectable character of its members, taken collectively or with reference to its most brilliant examples. If we

adopt this method, it will be found no easy matter to establish a claim to superior respectability in favor of any one trade or profession, or of any class of trades or professions.

If it should be asserted that the learned professions are more respectable than the pursuits of commerce, mechanics, or agriculture, it might easily be shown that, taken collectively, the members of these latter professions or trades possess more wealth, ease and independence, than those of the learned ones ; and moreover, that, among them, as brilliant examples of mental pre-eminence, patriotism and public spirit may be pointed out, as among those of the more learned professions.

In fact, in a country like ours, such a claim of superior respectability on behalf of any profession is preposterous, and yet it is constantly assigned by ambitious parents as a reason for determining their children's pursuits in life. There is a very general impres-

sion that a merchant, a clergyman, doctor or lawyer stands higher and should stand higher, in the social scale, than a mechanic or farmer. But such is not the fact as a general principle ; or, which results in the same thing, if, in a particular instance, a particular merchant, for example, stands higher in social estimation, than a particular mechanic, it is not on account of the respective means by which they earn their livelihood, but because the merchant in this instance has claims by wealth, family influence or education, which the mechanic has not ; and, by passing into the next street, and taking another example, you will find the tables completely turned, and the mechanic in the enjoyment of a social position to which the merchant cannot aspire. This fact is sufficient to prove that a man of one trade or profession does not take a lower position in society than another of a different profession, simply on account of the different modes by

which they subsist, but by reason of other circumstances, wholly independent of this consideration. Mr. A, who is a merchant, does not for example decline an intimate acquaintance with Mr. B, because Mr. B is a mechanic, but because their favorite topics of conversation, their tastes and pursuits are different ; and this is apparent from another fact, that, whenever such persons happen to meet, frequently upon some common ground of science or moral reform, in their leisure hours, they immediately recognise each other's natural equality and become familiar companions.

If, in every part of the United States, the stupid prejudice which would exclude the mechanic or the farmer from any society to which his intelligence and good manners entitle him, is not thoroughly exploded, the time has certainly arrived when it is no longer to be avowed by well-bred people. In fact the rule which would exclude a man



from any drawing-room in the land, on the simple ground of his being a mechanic, would have excluded from the same room such men as Nathaniel Bowditch, who was a mariner by trade ; Roger Sherman, who was a shoemaker by trade ; Benjamin Franklin, late ambassador to the court of Versailles, who was a printer by trade ; and George Washington, a very respectable man of the last century, who was a surveyor by trade.

But the imaginary respectability which a man may happen to enjoy from his position in society, is not by any means the first and most important thing to be considered in the choice of a profession. It should not be the leading motive in determining the choice of the parent ; neither should it be the main consideration in the mind of the young person himself. There is another, and a much more important point, which claims and should receive the precedence. Every parent, in making

choice of a profession for a son, and every son, in making the same choice for himself, should seriously and deliberately inquire, what profession affords the best chance for happiness ;—happiness, in the noblest and broadest sense—happiness, which consists in contentment, independence, and real usefulness—happiness, which begins in the conscientious and successful discharge of duty on earth, and reaches forward to the unerring retribution of a future world.

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### ACQUISITION OF PROPERTY.

THERE are many who speak of riches, and their uses, in a way injurious to the truth. Indeed, very few are able to enforce their doctrine by their practice, who speak of riches as of that which is not really valuable. For all

who live need the things of this life, which cannot be obtained without property or its equivalent.

The desire to possess more property than is sufficient for our present maintenance, is almost universal. It may be said to be a law of our nature. And it is so for very wise and benevolent purposes. From this common desire, may it not be presumed that it is a duty to be rich? One thing is certain; no man can be obedient to God's will, as revealed in the Bible, without, as the general result, becoming wealthy. It is the *duty* of all men to be *diligent*. The command, "Six days shalt thou labor," is as positive, as "On the seventh thou shalt do no work." Neither is optional. Both are imperative. We must work, we must rest. Paul says, "If any would not work, neither should he eat;" and Timothy, "If any provide not for his own, and, especially for his own house, (or kin-

dred,) he hath denied the faith, and is worse than an infidel."

*Wastefulness* is a *sin*. The prodigal wasted his estate. This was a part of his sin against heaven. He that is slothful in his work, is brother to "him that is a great waster." Of the wicked it is said, "wasting and destruction are in their paths."

*Prudence* is a *duty*. "He, that is surety for a stranger, shall smart for it; and he that hateth suretyship is sure." "A good man showeth favor, and lendeth; he will guide his affairs with discretion."

Now if men attend to these duties, and they cannot neglect them without sin, they will, as the general result, become rich. God has said so. "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich." "The hand of the diligent shall bear rule, but the slothful shall be under tribute." "The soul of the diligent shall be made fat."

God has promised riches as rewards. "Blessed is the man that fears the Lord, that greatly delighteth in his commands ;—riches and wealth shall be in his house." "Abraham was made very rich in cattle, and silver, and gold." God gave wealth to Solomon as a reward. He also blessed Job, after his severe afflictions, with astonishing wealth. Now would God have given these rules, and required obedience to them ; would he have made these promises and fulfilled them, if it were a sin to be rich ? If then it is not a sin, if riches are blessings, it is not wrong to desire, to acquire, nor to enjoy them. It is not affirmed that this desire may not be carried to a sinful length. It often is. But in itself, it is certainly a duty. Nor is it said that providential circumstances may not make men poor ; and that all poor men are disobedient to God. But, in general, poverty is a sin, and it always is so, when it results from idleness, wastefulness, want of dis-

cretion, and of prudence in the management of our affairs.

We are not required, as a general rule, to give away all that we have to benevolent institutions. There are duties of a social, domestic, and private nature, which require the possession of pecuniary means, in order that they may be performed. It is the duty of all men to provide for their families, so as to leave them independent. "If any provide not for his own, and especially for those of his own house, (or kindred) he hath denied the faith, and is worse than an infidel." From the whole scope of this passage, it is evident that men cannot, without sin, needlessly leave their families dependent on the charities of the world. But that they are bound to diminish rather than to increase the miseries of society. We must provide for our own families; not only for their present wants, but for their future support. Of course, we have no right to give away to others,

or for other objects, that which is necessary for the support of our families. When circumstances, over which we have no control, make us poor, and leave us and our families dependent, we must accept, with thankfulness, the provision made for us. But it is not our duty to place ourselves or our families in such a state, or to put it out of our power to prevent our relatives from being similarly situated. This is the general principle. There may be exceptions to it.

It is evident, from the foregoing remarks, that the gospel does not justify voluntary poverty, either from idleness, a morbid sensibility, or a mistaken generosity. There is a beautiful harmony in all the christian duties. And when we learn and practise them, not in the indulgence of highly excited feelings, or of favorite objects, but in the light of soberness and of truth, they are most lovely and delightful. There

is reason to fear that injury has been done to the flow of religious and of generous feelings by the partial views which some have given on this subject. Men have been urged to give more than their duty required. When the excitement has subsided, anything but pleasure attends their efforts to redeem their pledge. A re-action takes place, and they lose all confidence in the belief that charity confers happiness. The truth never would do this. But, be this as it may, we cannot enjoy the approbation of our own consciences or of God, unless we obey him in every duty. And when, from any cause which we could prevent, we are unable to do our duty, we sin.

The general rule by which our charity is to be regulated is this : "Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee." "Upon the first day of the week let every one of you lay by in store, as God hath



prospered him." There is no doubt but that intelligent obedience to this rule would furnish all that is required for charity, and still leave enough in our hands to perform every other duty, and to enjoy every lawful pleasure.

But the amount that a man has to give, and the objects to which he gives, the amount he withholds and the objects he refuses to aid, are questions which he must settle with his conscience and with his Judge. God will determine on the demerit of his giving or withholding. He has said, "He that soweth sparingly, shall reap also sparingly ; and he that soweth bountifully shall reap also bountifully. Every man, according as he purposes in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver."

## LUCK AND CHANCE.

OUR present design is to show that *Fate, Luck, Chance, Happy Stars, Genius*, and the rest of these creatures of pagan mythology, take no part in the administration of God's providence. The developement of the tiniest blade of grass is not left to their agency, nor to any felicitous accident, nor any accidental influence. I wish this truth to lie at the foundation of all your actions and form the basis of your education ; so that, in setting out in life, you shall not feel as if sitting down to a game of desperate hazards, where all is to depend upon the caprice of a heathenish *fortune*, or *fate*. Let me conjure you to avoid the old hereditary sin of the professedly christian world, and offer no incense to these false deities. Banish the whole brood of these idolatrous con-

ceits from your mind, and believe that the God of the Bible is at the helm of all human affairs ; a God of order, system, and philosophy. And while you believe this, never, no, never ascribe any success to *luck* ; predicate no expectation upon the blind decisions of *chance*. I am the more earnest that you should start with right impressions in this matter, as I have witnessed so many cases where this solitary error has drowned young men in sleepy indolence. I have known scores of young men lounging about the streets with their hands in their pockets, waiting for a *chance*, or an *opening*, as they generally call it ; as if expecting Providence to make an *opening* through the windows of heaven, to rain down upon them a shower of *good luck*, as a reward of their listless inactivity.

*Will there be an opening for me ?* is a question which every young man may naturally be inclined to ask. And if it is addressed to the providence of God,

and not to the pagan shrine of Fate, it is one that can be easily and satisfactorily answered. Let me, then, adduce a few data for the solution of this important problem. In proposing the question, *Will there be an opening for me?* let me take it for granted, that you do not expect such an opening from any impulsive humor of Providence, or any amendment or repeal of its present laws or provisions. Then, you would ask, what provisions there are already enacted to develop the faculties of your mind, increase your capacity of usefulness, and insure a rich and unfailing reward to a virtuous application and trustful industry? If embodied in this inquiry, the question is one that gives me great pleasure to answer.

Let me remind you, what God has done for every stalk of wheat, for every blade of grass or corn; and then leave it to your own reflection to decide, whether he has done less for the devel-

opement of the human mind, for which all things seen or temporal on this earth were made.

Just look over into a field of grain in summer, and contemplate a single stalk of corn ; and consider what Providence has done for that, not accidentally, but specifically. That kernel of corn, when it was first committed to the ground, needed for its expansion, a thousand specific influences, not one of which could be brought to bear upon it, without the creation and economy of the whole solar system. Were that stalk of corn the only one to be produced on this planet, it would require, for its perfection, all the physical laws and machinery of the system, which bring in the seasons with all their soft alternations of temperature, light, and shade.

Now, long before man was made, all these physical provisions for the welfare of that stalk of corn, were created. No farmer ever sows or plants his field with any doubt in his mind with regard to

the certainty of these provisions. But he knows that it might rain and shine upon his land forever, and all be in vain unless he complied with the irrepealable requisition of Providence, and planted and cultured that stalk of corn. His labor is just as essential as the rain and dew, light and heat. If he sees fit to labor on that stalk of corn, Providence will work with him in fair co-partnership ; and not only insure, but proportion his reward according to his labor.

In the words of another, "Nothing is more deceptive or pernicious than the idea which is entertained by some that the rich obtain their wealth without exertion ; merely by "good luck." There is no sure way of getting money but by industry ; no way of keeping it so as to grow rich, but by economy. The foundations of great fortunes are to be traced to small beginnings, small profits, and frugal expenditures. The man who desires to grow rich must never

wait to acquire large sums before he begins to save. The economy of small expenses lays the corner-stone of wealth. It is the *small* dribbles that waste the substance and keep men poor, if they are not careful to restrain their outgoings. The philosopher's stone is no fiction. He who labors with industry, and lives with economy, will find it, at the bottom of the crucible of life, to reward his toil and compensate him for his virtue. It was a favorite theme with Girard that he commenced life with a *sixpence* ; and that man's best capital was *industry*. He died worth 10,000,000 !"

In a word, he that gets all he can honestly, and saves all he gets, necessary expenses excepted, will certainly become rich, if that Being who governs the world, to whom all should look for a blessing on their honest endeavors, does not, in his wise providence, otherwise determine.

## STABILITY OF PURPOSE.

How often do we discover people of the character generally denominated "fickle-minded." They are seldom satisfied with their present condition or employment—preferring almost any other situation to the one they happen to occupy, and any other business to that in which they are engaged. Their minds are usually filled with some new and wonderful project, or employed in unfolding some magnificent discovery, which they believe will astonish the world, and bring inexhaustible wealth into their possession. Such people are generally industrious—not, however, in that steady application to useful business which will in time yield a certain reward,—but in building stupendous and beautiful castles in the air, which



are reared this hour only to be demolished the next.

The minds of men naturally differ very materially in respect to firmness and stability of purpose ; but a deficiency in these valuable qualifications need not be an irreparable defect. It can to a good degree be remedied by proper exertion and application. When you become sensible that your mind is constitutionally inclined to fickleness and instability—(and a little candid self-examination will enlighten you upon this point,) you should then call up all your energies to counteract this tendency—and it should be your study to strengthen these weak properties of the mind, by a constant and watchful guard upon its operations. By proper exertion the mind can be trained into a good degree of firmness and decision, so that its promptings may not be changed by every varying wind. By obtaining the mastery over your mental powers, you may concentrate them

upon any given subject within your comprehension, and search out its foundation, its bearings and influences, and ascertain the weight of the claims it has upon your attention.

To act *safely*, requires you to act wisely, cautiously, and firmly. You should ponder well all the measures you adopt ; never enter upon any important undertaking rashly, at the impulse of any fleeting emotion, but be deliberate and reflective—examine it in all its bearings, and weigh well its probable results. Give yourself no labor in examining the *bright* side, for that will usually present itself in colors sufficiently attractive. But be diligent in thoroughly investigating the *dark* side of the picture. Look with a scrutinizing eye at the worst aspect it can assume—endeavor to discover its greatest disadvantages and its most remote liabilities to failure. And, from all your means of information, deliberately form your judgment as to the most proper

course to pursue. And when you have once engaged in any honorable occupation, or entered into any proper branch of business, let all instability and doubt and fickleness be banished from the mind—call into requisition all your effective powers—be industrious, persevering, economical, and patient—let no new visionary scheme charm your attention into another channel—and you will be on the high road that leads to prosperity. Let not the stability of your mind be shaken by disappointment, nor by misfortunes. “Don’t be discouraged, if in the outset of life things do not go on smoothly. It seldom happens that the hopes we cherish of the future are realized. The path of life in the prospect appears smooth and level enough. The journey is a laborious one, and, whether poor or wealthy, high or low, we shall find it to our disappointment if we build upon another calculation. To endure what is to be endured with as much

cheerfulness as possible, and to elbow our way through the great crowd, hoping for little, yet striving for much, is perhaps the true plan. But don't be discouraged if occasionally you slip down by the way, and your neighbors tread over you a little—in other words, don't let a failure or two dishearten you. Accidents happen—miscalculations will sometimes be made—things will turn out differently from our expectations, and we may be sufferers. Fortune is like the skies in April, sometimes cloudy, and sometimes clear and favorable ; and, as it would be folly to despair of again seeing the sun, because to-day it is stormy, so it is unwise to sink into despondency when fortune frowns ; since, in the common course of things, she may surely be expected to smile again. Don't be discouraged under any circumstances. Go steadily forward. Rather consult your own conscience than the opinions of men, though the latter are not to be disre-

garded. Be industrious ; be frugal ; deal in perfect kindness with all, exercising an obliging spirit in your whole intercourse ; and if you do not prosper as rapidly as any of your neighbors, depend upon it, you will be as happy.

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Thrifty habits in the poor, and extravagant habits in the rich, are our true levellers.

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### CAUTION IN COMMENCING BUSINESS.

WHEN the period of your minority has expired, and you grow ambitious of appearing your own master, consider it as an affair that is to influence your whole future life. Many, by their haste and precipitation in this particular, have only hastened their own undoing ; and, to get rid of a gentle subjection, have rendered themselves the slaves of want

and wretchedness. To set up and miscarry is like the blast to the blossom ; if it does not absolutely kill, it leaves it diseased. Hold the rein then tight on your impatience, and examine the ground over and over again before you start for the prize. It has been observed that few or none thrive, who set up the moment they are out of the leading-strings as it were ; hope has too great an ascendancy at that time of life, and the youth is sanguine enough to begin where his old master left off. But the ship that sets out with all sail and no ballast, is sure to turn bottom upwards.

Would you, therefore, be persuaded to tread the same steps that have carried many through life with credit to themselves, enter for a year or two into the service of the shrewdest and most experienced person of your profession. You will learn more dexterity and address in the procuring and dispatch of business during that interval, than in

the whole seven years you had served already. It will besides give you leisure to look round for a proper place to settle in, where there is a vacancy that you may hope to fill with success ; and likewise to select those dealers who will be likely to serve you best on one hand, and to court those customers who give the surest pay and the largest orders, on the other. Or, if you are too weary of servitude and dependence to endure it any longer, enter into partnership with such a one as is above described ; and though you may expect he will manage so, that the contract shall rather incline to his advantage, you will be a gainer upon the whole ; thenceforward his experience, his address, and his sagacity, will be yours ; and, for the sake of his own interest and character, he will be equally vigilant of yours.

## REGULAR HOURS.

THESE are among the most important means of health and long life. You may educate both the body and the mind to almost any kind of *regular* habits, but you can never accommodate them to irregularities. They must know what to expect, and must not be disappointed. Having accustomed your stomach, for instance, to receive its food at a particular hour, when that hour arrives it will be prepared to digest it. But if you eat an hour or two sooner, the stomach is taken by surprise ; it is unprepared for its task, and consequently will do its work badly ; as will be indicated by headache, stupor, or some other morbid symptoms.

The same is true in regard to sleep. Accustom yourself to retire to bed at a particular time ; and when that time



comes, your eyelids will almost irresistibly close. Retire to rest *then*, and you will almost immediately fall into sweet and refreshing sleep ; but, pass an hour or two over that time, and a morbid wakefulness will ensue, from which you will afterwards find it difficult to compose yourself to sleep. The effect upon your health and spirits will be sad the next day.

The same principle holds in securing the regular function of the bowels, so essential to health. There is probably nothing which costs so little attention, and yet contributes so much to the healthy action of the whole system. To secure this effectually it is necessary to observe the most punctual and exact regularity possible. Very obstinate constipation may thus be overcome.

To be out at nights, beyond the usual hour for retiring, to be irregular in the time of your meals, to indulge the bed in the morning, to neglect ex-

ercise, to fail of adapting your dress to the weather, and to your circumstances of exposure—such things may seem to you trifles now ; you may not perceive that they injure you ; but they are exhausting that fountain, which, while full, may give no indications of diminution, but when nearly gone will reveal to you what I now tell you.

We can hardly conceive of the point of energy to which a man may raise himself, and the amount of labor which he can accomplish, with not only safety but advantage to his health, by habits of strict regularity.

I do not mean to say that a man can never deviate a little from his usual course without injury ; it is sometimes necessary to do this ; I speak of the *general* habit. It is sometimes well to *omit* a meal, in order to let the organs of digestion rest. Unless you live very abstemiously, you will probably do well to fast from at least one meal every week ; but when you do this,

you should eat nothing until the time for the next meal arrives ; and then do not double the quantity. As a general rule, it is not good to eat between meals. It tends to vitiate the secretions and disturb the regular operations of nature. Never take suppers before retiring.

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### TEMPERANCE.

THIS practice is viewed by the apostle Peter as a cardinal virtue, and Paul remarks, "Every man, that striveth for the mastery, is temperate in all things." I shall here touch only upon two particulars, eating and drinking. In these no rule can be given which will accurately apply in all things to every individual. Says Gregory, "It is not the quantity or quality of the meat and drink, but the love of it, that

is condemned,"—the inordinate attachment to it. Water is the natural and best beverage for man. This is the opinion of the most respectable physicians, and of the most considerate part of the community. But even of water so much may be used as to be detrimental. An unnecessary quantity has a tendency to weaken the system generally, and in a particular manner the digestive organs. Almost all other liquids used as a beverage are injurious, in a greater or less degree. As for the use of distilled spirits, it would seem that there could be but one opinion, since the subject has been so largely discussed, and so much light has been thrown upon it at the present day. No new arguments can be presented, nor need there be, to induce you to advocate the cause of temperance. Reason and revelation, the motives of three worlds proclaim, as with the voice of seven thunders, in the monitory language, "Touch not ; taste not ; han-

die not ;"—Total abstinence forever. "Temperate drinking is the down-hill road to intemperance," and "Entire abstinence from ardent spirits is the only certain preventive of intemperance." These mottoes should be inscribed upon the door-posts of every house, that the destroying angel may pass by. Like the phylacteries of the Jews, they should be fastened upon the forehead of every man, upon his wrists, and upon the hem of his garments, that they may be as amulets or preservatives to himself and others.

The injunction, "Do thyself no harm," may be applied to the unlawful indulgence of appetite in eating. "Temperance," says sir William Temple, "consists in a regular, simple diet, regulated by every man's experience of his own easy digestion." General rules, in respect to regimen, may be advantageously prescribed, but there will be many exceptions, owing to constitution, health, employment, and other circum-

stances. Food should be simple, nutritious, plainly prepared, and received regularly in moderate quantities. Three meals in a day, and one dish at a meal, are considered the most favorable to health. Abstemiousness greatly prevailed among the Grecians. Though they ate at different times, yet they indulged themselves with but one full meal in a day. Most of the ancient philosophers were patterns of temperance, and lived principally on vegetable food. The early Christians, too, were remarkable for their temperance in eating. Multitudes, in various periods, have been specially regardful of their diet, and have profited by it in health and longevity. The subject of dietetics has been much discussed at the present day, and no doubt much benefit has been derived from its discussion.

It has been noticed that those who read and converse much on dietetics, are frequently most afflicted with dyspepsy

and its train of evils. This is to be accounted for principally from the fact that, because they are afflicted with this malady, they read and converse respecting it; and also, in part, from the fact, that because they thus read and converse, they are thus afflicted. I am constrained to believe that an anxious solicitude on the subject has a very injurious effect on the health, and therefore this should not be indulged. As a general rule, spend an hour a day in taking your meals; masticate your food thoroughly, and receive your refreshments with a cheerful and thankful heart. Never indulge in luxurious living, but hold in utter detestation the epicurean character.

## DILIGENCE AND PUNCTUALITY.

WE extract the following just remarks from Cobbett's "Advice to Young Men." First of all, in importance to you, is the *husbanding of your time*. The respect that you will receive, the real and *sincere respect*, will depend entirely on what you are able *to do*. If you be rich, you may purchase what is called respect ; but it is not worth having. To obtain respect worth possessing, you must do more than the common run of men in your state of life ; and to be enabled to do this, you must manage well *your time* ; and to do this, you must have as much of the *day-light*, and a little of the candle-light, as is consistent with the due discharge of your duties. When people get into the habit of sitting up, merely for the purpose of talking, it is no easy



matter to break themselves of it ; and if they do not go to bed early, they cannot rise early. Young people require more sleep than those that are grown up ; there must be the number of hours, and that number cannot well be, on an average, less than *eight* ; and if it be more in winter time, it is all the better, for an hour in bed is better than an hour spent in idle gossip. People should never sit talking till they do not know what to talk about. It is said, by the country people, that one hour's sleep before midnight is worth more than two hours' sleep after midnight, and this I believe to be a fact. But it is useless to go to bed early, and even to rise early, if the time be not well employed after rising. In general, half the morning is *loitered* away. Those who first invented *morning gowns* and *slippers* could have very little else to do. These things are very suitable for those who have had fortunes gained for them by

others ; very suitable for those who live merely to consume the produce of the earth ; but he who has his bread to earn, or who means to be worthy of respect, on account of his labors, has no business with morning gown and slippers. In short, be your business or calling what it may, *dress at once for the day*, and learn to do it as *quickly* as possible. A looking-glass is a great deal worse than useless. *Looking* at the face will not alter its shape or its color ; and perhaps of all wasted time, none is so foolishly wasted as that which is spent in surveying one's own face. Nothing can be of *little* importance, if one be compelled to attend to it every day of our lives ; if we *shaved* but once a year, or once a month, it would hardly be worth naming ; but this is a piece of work that must be done every day ; and as it may cost only about *five* minutes of time, and may be and frequently is made to cost *thirty*, or even fifty minutes, this is a matter of real impor-

tance. I once heard Sir John Sinclair ask Mr. Cochrane Johnstone whether he meant to have a son of his (then a little boy) taught Latin. "No," said Mr. Johnstone, "but I mean to do something a great deal better for him." "What is that?" said Sir John. "Why," said the other, "teach him *to shave with cold water, and without a glass.*" Which, I dare say, he did; and for which benefit, that son has had good reason to be grateful. Only think of the inconvenience attending the common practice! There must be hot water; to have this, there must be fire; and in some cases a fire for this purpose alone. For want of these, the job is put off, until a later hour; this causes a stripping, and *another dressing bout*; or you go in a slovenly state all day, and, the next day, the thing *must* be done, or cleanliness abandoned altogether. If you be on a journey, you must wait the pleasure of the servants at the inn, before you can

dress and set out in the morning ; the pleasant time for travelling is gone before you can move from the spot ; instead of being at the end of your day's journey in good time, you are benighted, and have to endure all the inconveniences attendant on tardy movements. And all this from the, apparently, insignificant affair of shaving ! How many a piece of important business has failed from a short delay ! And how many of these delays proceed from this unworthy cause !

“ Be always ready,” was the motto of a famous French general ; and pray let it be yours, and never, during your whole life, have to say, “ I cannot go till I be shaved and dressed.” Do the whole at once, for the day, whatever be your state of life ; and then you have a day unbroken by those indispensable performances. Begin thus in the days of your youth, and, having felt the superiority which this practice will give you over those, in all other respects

your equals, the practice will stick by you, to the end of your life. Till you be shaved and dressed for the day, you cannot set steadily about any business ; you know that you must presently quit your labor to return to the dressing affair ; you therefore put it off until that be over ; and the interval, the precious interval, is spent in lounging about ; and by the time that you are ready for business, the best part of the day is gone.

Trifling as the matter appears, upon naming it, it is in fact one of the great concerns of life, and for my part I can truly say that I owe more of my great labors to my strict adherence to the principles that I have given you, than to all the natural abilities with which I have been endowed. For these would have been of comparatively little use, even aided by great sobriety and abstinence, if I had not, in early life, contracted the blessed habit of husbanding well my time. To this, more than to

any thing else, I owed my very extraordinary promotion in the army. I was always ready ; and if I had to mount guard at ten, I was ready at nine ; never did any man, or any thing, wait one moment for me. Being at an age under twenty years, raised from corporal to sergeant-major *at once*, over the heads of thirty sergeants, I naturally should have been an object of envy and hatred ; but this habit of early rising, and of rigid adherence to the precepts which I have given you, really subdued those passions, because every one felt that what I did he had never done and never could do. Before my promotion a clerk was wanted to make out the morning report of the regiment. I rendered the clerk unnecessary ; and long before any other man was dressed for the parade, my work for the morning was all done, and I myself was on the parade, walking in fine weather for an hour perhaps.

My custom was this, to get up in

summer at daylight, and in winter at four o'clock ; shave, dress, even to the putting of my sword-belt on my shoulder, and having my sword lying on the table before me, ready to hang by my side. I ate a bit of cheese, or pork, and bread. Then I prepared my report, which was filled up as fast as the companies brought me in the materials. After this I had an hour or two to read before the time came for any duty out of doors, unless when the regiment went out to exercise in the morning. When this was the case, and the matter was left to me, I always had it on the ground in such time as that the bayonets glistened in the *rising* sun ; a sight which gave me delight, of which I often think, but which I should in vain endeavor to describe. If the *officers* were to go out, eight or ten o'clock was the hour, sweating the men in the heat of the day, breaking in upon the time for cooking their dinner, putting

all things out of order, and all the men out of humor. When I was commander, the men had a long day of leisure before them ; they could ramble into the town, or into the woods ; go to get raspberries, to catch birds, to catch fish, or to pursue any other recreation, and, such of them as chose, to work at their trades. So that here, arising from the early habits of one very young man, were pleasant and happy days given to hundreds.

*Money* is said to be *power*, which is, in some cases, true, and the same may be said of *knowledge*, but superior *sobriety*, *industry*, and *activity*, are a still more certain source of power ; for, without these, knowledge is of little use, and as to the power that money gives, it is that of brute force ; it is the power of the bludgeon and the bayonet, and of the bribed press, tongue, and pen. Superior sobriety, industry, and activity, though accompanied with but a moderate portion of knowledge, com-



mand respect, because they have great and visible influence. All those whose interests are at stake, prefer, of necessity, those whose exertions produce the greatest, and most immediate and visible effects.

Self-interest is no respecter of persons ; it asks, not who knows best what ought to be done, but who is most likely to do it ; we may, and often do admire the talents of lazy and even dissipated men, but we do not trust them with the care of our interests. If, therefore, you would have respect and influence in the circle in which you move, be more sober, more industrious, and more active than the general run of those amongst whom you live.

## FAITHFULNESS.

FAITHFULNESS is a habit which the young should cultivate. What more desirable qualification can a young man possess, than faithfulness to his employers, in the discharge of all business and interest intrusted to his disposal. Once let a young man obtain the name of being faithful in all the duties and obligations resting upon him, and he secures the confidence of the whole community. But, once let it be known that he is *faithless*, and all trust in him is destroyed, and his character receives a fatal blow.

Have you business to transact ? Do it *faithfully*, if your own ; and especially so, if it is confided to you by others. Have you work to perform ? Let it be done faithfully, as near what you contracted to do, and as near what

it appears to be, as possible. Avoid all deception in regard to these things. A mechanic or a merchant very much mistakes his interest who slights his work, or palms off his goods, for what they really are not. Such men gain a few dollars in the outset ; but a just and speedy retribution awaits them. Their deceptions are soon discovered—their dishonesty is laid bare—and an indignant community will withhold all further patronage and encouragement.

A Mahratta Prince, in passing through a certain apartment one day, discovered one of his servants with his master's slippers clasped so tightly to his breast, that he was unable to disengage them. Struck with the fact, and concluding at once that a person who was so jealously careful of a trifle, could not fail to be faithful when intrusted with a thing of importance, he appointed him a member of his body-guard. The result proved that the prince was

not mistaken. Rising in office, step by step, the young man soon became the most distinguished military commander in Mahratta, and his fame ultimately spread throughout India. Thus, faithfulness will ever gain confidence, and is one of the most essential ingredients in securing respect and prosperity. Be faithful, then,—faithful in all you do, even in the most trivial things—and a certain reward awaits you.

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### PERSEVERANCE.

PERSEVERANCE is another habit which young men should acquire. This habit must be long cultivated before it can be fully obtained, but, when well adhered to, will accomplish the most surprising results. Let your plans be deliberately and maturely formed — see

that they are honest and honorable — and then let “Perseverance” be your watch-word, and you will seldom fail of success. “I can’t,” never accomplished anything. “Colonel Miller,” said General Ripley, at the battle of Niagara, “can you carry that battery?” “General Ripley, I will try,” was the laconic reply. At the head of his gallant regiment, *he tried*, and, by untiring bravery, with perseverance, succeeded in repulsing the foe, and carrying the battery. “I will try,” has accomplished wonders in the world. When the habit of perseverance stands by you, as a handmaid, to lend her assistance, you can safely calculate upon a favorable result in all your reasonable operations: but, without this desirable qualification, you may commence a thousand projects and fail in all. When a proper business is fairly undertaken, or a resolution formed, persevere in its pursuit—bend all the energies of your mind to its service, and let

no common inducement swerve you into another track. "A young man, who had wasted his patrimony by profligacy, while standing one day on the brow of a precipice, from which he had determined to throw himself, formed the sudden resolution to regain what he had lost. The purpose thus formed was persevered in ; and, though he began by shovelling a load of coal into a cellar, yet he proceeded from one step to another, till he more than recovered his lost possessions, and died worth sixty thousand pounds sterling."

A well-directed perseverance in a laudable undertaking will insure success against many disadvantages. It will overcome obscurity of birth, the want of fortune, and of wealthy and influential friends. A case in point occurred under the observation of the writer. I remember well that antiquated school-house in a small hamlet, at the north-western part of the State of New York. The teacher

procured a silver medal, and suspended it at his desk, in sight of the school, with the annunciation that, at the end of the term, it should be the prize of the scholar who should excel. A spirit of eager rivalry was awakened in the school—all strived assiduously to gain the glittering reward. But the eye of memory rests particularly upon two lads, of nearly an equal age, who bore the most prominent part in this intellectual strife. The disparity in their circumstances was striking. The one, the son of a man of wealth and high standing, was promised additional rewards by his relatives did he secure the prize. The father of the other was poor—all he possessed was honesty and industry—and to the son no other inducement could be held out, than the prize itself and the honor of obtaining it. And this was sufficient to fire his ambition. The son of poverty formed a fixed determination that the medal should be his. He applied

himself to study with the most indomitable perseverance—nothing could divert his attention or thwart his purpose. His efforts resulted in complete success,—his industry and perseverance met their certain reward. He was crowned victor ; and with the blushes of boyhood received the envied reward ! In this instance, perseverance accomplished, what wealth could not.

Let us trace the history of these lads a little farther. After living side by side, engaged in the same sports and amusements, a few years after the incident above related, they parted. The son of the man of wealth entered higher seminaries, to obtain the advantages of a more extended education ; while the other was put to a mechanical occupation. It was then that the latter first felt with force the disparity of the gifts of fortune—first sensibly realized the evils of poverty. While he was engaged in laborious business as a means of subsistence, his early compan-



ion was expanding his mind with the lights of literature and science, with every prospect of occupying a station in life as superior to the other as were his advantages. But the poor lad, notwithstanding his adverse circumstances, was not disposed to remain in obscurity. He firmly resolved to make every exertion in his power, to rise above the disadvantages of birth and indigence. He summoned Industry and Perseverance to be his handmaids in the career he had marked out and determined to pursue. Every effort was put forth — every means of improvement within his reach was diligently used — and every possible advantage secured. Nor were his efforts unavailing. Success, beyond his most sanguine expectations, attended him, and now at the penning of these lines he occupies a station in one of the most enlightened communities in the world, which, while requiring far more talent, is as elevated, as respectable, and honor-

able, as that filled by the wealthy companion of his childhood. These circumstances are not narrated to cast any disparagement upon the latter. His course thus far in life has been prosperous and honorable. He occupies a station, which none can obtain but those well skilled in his profession. But they are adverted to, solely to convince young men, that enlightened perseverance can overcome almost every obstacle in an honorable career.

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### ECONOMY.

WHEREIN is economy to be practised ? is the question which first arises in the mind, when seriously exercised on this subject. We will endeavor to answer it.

1. In dress. Attire should be comfortable and decent. It should be com-

fortable, having regard to the climate and the season of the year. No person, in the exercise of judgment, would wear the same clothing in all respects in the torrid, that he would in the frigid zone ; in summer, that he would in winter. Reason dictates the suitability of different apparel. Yet some are so regardless of propriety, or so improvident, that they seem to reverse this order of nature. Their clothing is unsuitable and unbecoming, and discovers great deficiency in judgment and taste. Attire too should be decent, neither so costly, mean, nor singular, as to attract attention. Habiliments may be so ordinary as to cast contempt upon him who wears them, and they may be so expensive as to produce the same unpleasant effect. The coarsest and the finest cloth is less durable than that of a medium quality. The latter, therefore, should be preferred. While some persons are so fond of costly dress as to have their minds engrossed with it,

others are totally indifferent to the quality of their apparel, or pride themselves upon their inferior garments. Every one should endeavor to render himself acceptable in the kind and manner of his attire ; bearing in mind, however, the remark of Dr. Franklin,

“ Fond pride of dress is sure a very curse ;  
Ere fancy you consult, consult your purse.”

2. Economy in expense for board. The mode of living ought to be temperate. Food should be plain and simple, —served without the aid of the artificial stimulants of modern cookery. High living is a precursor to indolence and disease ; but a temperate diet is promotive of health and activity. “ Sound sleep,” says the son of Sirach, in the Apocrypha, “ cometh of moderate eating ; he riseth early, and his wits are with him ; but the pains of watching and choler are with an insatiable man.” The famous Cornaro used to remark, that “ Of all parts of a feast,

that which one leaves does one the most good." Says a proverb, "An expensive mouth makes a lean purse."

3. Many young men consume more fuel than is necessary, and more than is beneficial for their health and happiness. An excessive degree of heat debilitates, and produces sluggishness ; while a cool state of the system operates as a tonic, and invigorates. I have known young men, in the coldest weather of winter, heat their rooms to such a degree as to be obliged to throw their coats off. How injudicious this is, as it respects health and economy ! In the use of lights it is different. There should always be a sufficiency to prevent injury to the eyes, while working or reading.

4. There may be prodigality in incidental expenses. Some seem disposed to purchase every trifling thing that comes in their way. They cannot, or do not, withstand temptations, but are unwarrantably free in the use of what

is termed pocket money. They do this, not considering, that, while they thus squander property, they acquire bad habits and lose reputation.

Such are a few of the particulars in which economy should be practised. But why ?

1. Economy should be practised, because, in this way, an unjustifiable expenditure of money will be prevented. "Owe no man anything" is an injunction demanding the most serious attention. Embarrassment, incurred by prodigality, should be considered a moral, as well as a natural evil. Allow not yourself to purchase on credit, if you can avoid it, for by so doing you will pay a large per centage. Never purchase an article which you do not need, because it is cheap. Remember the sayings of Franklin, "Nothing is cheap that you do not want," and "Buy what thou hast no need of, and ere long thou shalt sell thy necessities." While frugality is a virtue, par-

simony is a vice. A penurious, mercenary spirit should in no case be indulged.

2. Economy will prevent much unhappiness. The mind of a person will be affected more or less by his pecuniary condition. This will depend in a great measure on his natural temperament. When embarrassed by debt and harassed by creditors, irritation, perplexity and dejection will be produced. The declaration on the part of him who says, "I am willing to wait till you can find it convenient to pay," has been of immense injury to multitudes of young men. They have learned, in such instances, that experience keeps a dear school, that "creditors have better memories than debtors."

3. Economy will furnish the means of doing good. Money is power, and more good can be accomplished with, than without it. When a person makes a purchase, he should inquire,

Do I really need this? Can I do without it? A careful expenditure of money should ever characterise your conduct.

One measure, which will aid you in forming the habit of economy, is the keeping an account of expenses. Purchase a book, and open a regular account with yourself—keep debt and credit; make an entry of all your receipts and expenditures,—be particular in details, and let no item escape your registry. It is a good saying, “Take care of the pence, and the pounds will take care of themselves.” When you make contracts, settle all the particulars respecting them at the time. Never leave anything to discretion, or to be fixed upon at some future day. By doing this, you will prevent much difficulty. Take receipts for the money you spend, and put them in file, that you may readily turn to them if necessity requires. Look over your pecuniary affairs frequently, that



you may learn their state. Never consent to be trusted. By doing this, you will avoid a temptation to purchase what is not really needed, and to give more for an article than its value. It is far easier to order a thing than to pay for it. And remember the words of Solomon, "He, that is surety for a stranger, shall smart for it ; and he, that hateth suretiship, is sure."—Never therefore be surety for others.

### Illustrations.

As an encouragement to young men, in the pursuit of the substantial virtues which have been dwelt upon in the preceding pages, we will add an illustration or two, taken from newspapers of the present time.

In the fall of the year 1830, a young man, just out of his time, landed at Whitehall, New York, to seek employment as a journeyman printer. He was friendless and penniless, and, after

three months spent in seeking work, was about ready to give up all hope of success, but resolving still to persevere ; he at length obtained employment as a journeyman, at eight dollars per week, in the office of the New York Evangelist, a weekly paper published in the city of New York. He continued in that situation till the spring of 1832, when he procured a press and a few type, on credit, and opened a very small printing office, to print cards and circulars. He had no sooner commenced business in this small way for himself, than the cholera, that awful scourge, appeared in the city. He was compelled, with a heavy debt, to close his office, and go to work as a journeyman on the Evangelist, to procure bread for his little family. After a few months, when the cholera had subsided, nothing daunted by so unpromising a beginning, the persevering young man re-opened his little office, and obtained, occasionally, a job or two

of work. His first attempt at publicity was "the World at one view," a geographical chart, of which he published three or four thousand copies. He found, however, that his chart would not sell ; he was using the sheets for waste paper, when a friend suggested to him that he ought to advertise ; that if the sheet was known, it would doubtless meet with a very large sale. Acting upon this hint to advertise, to which so much of his subsequent success is to be traced, he sent an advertisement to the New York Sun, (then just started) headed, "THE WORLD FOR TWELVE AND A HALF CENTS !!!" This caption took well. His little office was the next day crowded with customers, to buy THE WORLD for the small sum of 12 1-2 cents ! This sheet was followed by another, called the "New Family Receipt Book," which, by similar efforts, met with similar success, and altogether, about thirty thousand of these useful sheets were sold ! Encouraged by this

success, he conceived an enterprise of still greater importance—the publication of a valuable volume, “Pictorial Illustrations of the Bible.” Most of his friends dissuaded him from his expensive undertaking, predicted a failure, some mocked, and other smiled, but in vain. In the fall of 1840 the work appeared ; and, owing partly to its intrinsic value, partly to the beauty of its illustrations, and outside appearance, and partly to its being so extensively advertised, it met with an almost unprecedented popularity.

Not to extend this article too much, the reader has already surmised that this enterprising and persevering young journeyman printer is no other than Robert Sears, the well-known author, the writer, the compiler, the printer, the publisher, and bookseller, of the three beautiful volumes of Pictorial Illustrations, which succeeded each other at intervals of about six months, and of which, by the aid of about \$5000

expended in advertising, the almost incredible number of 30,000 were sold in less than eighteen months ; and also of two other equally elegant pictorial volumes — “ The Bible Biography,” and the “ Pictorial Wonders of the World.” These two volumes are received with a popularity nearly or quite equal to that of the Pictorial Illustrations ; and in addition to these, Mr. Sears is now the editor, proprietor, and publisher, of “ Sears’s New Monthly Family Magazine”—a most valuable periodical publication, which has already obtained an almost unprecedented circulation. How striking an illustration is afforded in the uphill progress of this friendless journeyman printer, of the truth of the adage—“ LABOR OMNIA VINCIT.”

Mr. James Harper, who has just been elected Mayor of the city of New York, was bred a practical printer, and is thus spoken of by Mr. Thurlow Weed :—

“ In 1816, we worked as a journeyman in the same office with James and John Harper. They were distinguished, like Franklin, our great example in the art, for industry, temperance, and economy. James was our partner at press. We were at our work as soon as the day dawned, and though, on a pleasant summer afternoon, *we* used occasionally to sigh for a walk upon the Battery before sundown, *he* never would allow the ‘balls to be capp’d’ until we had broken the back of the thirteenth ‘token.’ The sequel is, that the journeyman Printer of 1816, is, in 1844, the head of one of the first—if not *the* first—publishing houses in the world—a man of ample fortune, enjoying the respect and confidence of his fellow citizens in so eminent a degree, that he has become the Chief Magistrate of our great metropolis. Such are the rewards of industry, enterprise, and integrity.”

Simon Greenleaf, Professor of Law

at Cambridge University, is an example of what a man may become by studious habits. With a limited education, he entered a lawyer's office, and, by his industrious habits and attention to his books, when he began to practise, took a high stand as a lawyer. For several years he had an extensive practice at the Cumberland (Maine) bar, till he was called to occupy his present station. He is the author of several works, which rank high among our ablest lawyers.

What young man will fold his hands and slumber, when by active exertion he can take a high stand, and be eminently useful among his fellow men? Up and be doing—lose not a day nor an hour in sloth, and there is no position too elevated that you may not reach.

## CHOICE OF ASSOCIATES.

THE power of example is proverbial. We are creatures of imitation, and, by a necessary influence, our temper and habits are very much formed on the model of those with whom we familiarly associate. In this view, nothing is more important to young men than the choice of their companions. If they select for their associates the intelligent, the virtuous, and the enterprising, great and most happy will be the effect on their own character and habits. With these living, breathing, patterns of excellence before them, they can hardly fail to feel a disgust at everything that is low, unworthy, and vicious, and be inspired with a desire to advance in whatever is praiseworthy and good. It is needless to add, that the opposite of all this is the certain



consequence of intimacy with persons of bad habits and profligate lives.

Young men are, in general, but little aware, how much their reputation is affected in the eye of the public by the company they keep. Intimacy with persons of bad character always sinks a man in the opinion of others. While he thinks but little of the consequences, others are making their remarks ; they learn what his taste is ; what sort of company he prefers, and predict, on no doubtful ground, what will be the issue to his own character.

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### FEMALE SOCIETY.

WHEN any of your young companions affects the wit, and would sharpen his leaden sarcasms against the female character, as a fair butt ; set it down as a mark of a weak head or a base

heart ; it cannot be good sense, or gratitude, or justice, or honorable feeling of any kind. There are indeed nations where a boy, as soon as he puts off the dress of a child, goes that same day and beats his mother to show his manhood. These people live in the savage realms of Africa, and there let them be ; to imitate them in any degree is to affect barbarism, and return to the savage state. If any of your elder associates thus defame the sex, suspect him of having cause, which implies in him a vile taste, as to the parties whose intimacy he has sought ; he is exposing himself and his own vile conduct while he rails. He may perhaps never have found an excellent character among them ; but the fault lies in his not having looked where they were.

The very presence of a respectable female will often restrain those from evil, whose hearts are nevertheless full of it. It is not easy to talk, or to look

obscenely, or even to behave with rudeness and ill-manners under such restraint. Frequent restraint tends to give the actual mastery ; every approach towards this must be of value. There is a delicacy too in female society, which tends to check the boisterous, to tame the brutal, and to embolden the timid. Whatever be the innate character of the youth, it may be polished, perhaps essentially fostered and exalted, by approbation so alluring, so gratifying.

When for your own improvement you are advised to seek female intercourse, it is proper you should begin, where nature began with you — respect your *mother*. We will go further and say, aim to make her your friend ; her inclinations are strong towards such a scheme. If, on your own part, there seems to be any difficulty in it, it shows considerable error, most likely in your own conduct towards her. Are you indeed in a state

of estrangement from your nearest, first, and most affectionate guide? Endeavor to restore familiar connection with her. Whatever judgment your father may have, and far be it from me to undervalue it, yet your mother's opinion is not only another help to your own, but as a woman's it has its peculiar character, and may have its peculiar value. Women sometimes see at a glance, what a man must go round through a train of argumentation to discover. Their *tact* is delicate, and therefore quicker in operation. Sometimes, it is true, their judgment will be not only prompt, but hasty and not well formed. Your own judgment must assist you here. Do not, however, proudly despise hers, but examine it; it will generally well repay the trouble; and the habit of deferring to her opinion will generate in you much consideration, much self-command, much propriety of conduct.

Well do we remember many words

of gentle but sound advice, given as occasions offered, by an affectionate mother. The tender warning, the pious wish, the prophetic hope, came from the heart, and may well be allowed to reach equally deep, if a son's mind be rightly disposed. If she be a woman of sense, why should you not profit by her long-exercised intelligence? Nay, should she ever be deficient in cultivation, or in native talent, yet her experience is something, and her love for you will sharpen all her faculties in your behalf. It cannot be worthiness to despise, nor wisdom to neglect your mother's opinion.

Have you sisters? then you are favorably situated; especially if one at least is older than yourself. She has done playing with dolls, and you with bats and balls. She is more womanly; her carriage becomes dignified; do not oblige her, by your boyish behavior, to keep you at a distance. Try to deserve the character of a friend. She will

sometimes look to you for little services which require strength and agility ; let her look up to you for judgment, steadiness, council, also. You may be mutually beneficial. Your affection, and your intertwining interest in each other's welfare will hereby be much increased.

There is a sort of gallantry due to the sex, which is best attained by practising at home. Your mother may frequently require your attention—your sisters much more often. Do not want calling, or teasing, or even persuading, to gain from you such attentions as their safety, or their comfort, or their respectability may require. What a *hoble-de-hoy* is that, who can exclaim with disgust, “ Now I shall have to conduct my sisters home ! I wish they would not go out. I hate to dance after them of all persons.” To gallant a sister in such a case is her due. You are paying respect to yourself, when you are suitable for such a

service. She could, perhaps, come home very well by herself; but it would be a sad reflection on you, were she to do so. Accustom yourself, then, to wait upon her, if you are able. It will teach you how to wait on others by and by, and meanwhile it will give a graceful set to your character.

It will be well for you if your sisters have young friends, whose acquaintance with them will bring them sometimes into your society. You had need sometimes have those present, who may keep you more on your guard than even your sisters. Your attentions to them will have a more respectful manner. Your endeavors to appear, that is, to be, all right, will become more exact, more systematic. Do not, then, try to get out of the way of female intercourse.

But it ought to be remembered that there are some even of that sex, which ought to be all purity, simplicity, and

kindness, whom every principle should teach you to avoid, although received in what is called respectable society. The general idea of what a woman ought to be, is usually sufficient to guide you, with a little care in the application. Prize your privilege, however, should you meet with a few intelligent, agreeable, and respectable of the sex, to whose society you can have frequent access. It must be your own fault if you do not reap much advantage. But should your lot be cast near any who, with good natural abilities, have a judicious education, who may approximate to what is called an elegant mind, we think we need not urge you highly to esteem your opportunity.

As this advice is to young men, perhaps in their *teens*, it will be supposed that what is now to be said must refer to the latter end of that term. We scruple not to say, keep matrimony in view. Should parents, guardians, and elder sisters, say, *Hear ! hear !*



we repeat it distinctly, as our advice to every young man, Keep matrimony in view. Never conceive yourself complete without the other half of yourself. The fashion among some young men of the present day is, to make up their minds to do without it ; an unnatural and therefore an unwise system.

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### AMUSEMENTS.

YOUNG men need not lack for proper amusements. By an enlightened discrimination, they can find an abundant supply from sources not only innocent, but instructive. Recreations in the open air, for those whose occupations are sedentary—the perusal of interesting books and other publications—the frequenting of well conducted reading-rooms, and an attendance at lyceums

and other meetings for public lectures—all afford amusement combined with useful instruction. Social parties, and a frequent entrance into the various family circles of your friends, are prolific sources of innocent recreation. And we cannot forbear urging young men (if, indeed, it is necessary to urge them) to frequent, in their leisure hours, the company of intelligent and virtuous females of the class with whom they associate. Nothing tends more to polish a young man, and to refine his tastes and his manners, than the society of the virtuous of the other sex. In such company a guard will be placed upon the lip and the actions, that cannot but exercise a salutary tendency. Deeply fix the resolution in your mind, to indulge in no recreation that is not of an innocent nature, and of a strict moral tendency, and you will exhibit a wisdom productive of immense benefits.

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CONVERSATION ON DANCING.

“WHAT can be the possible harm,” it is said, “in going to a ball? We go to a brightly illuminated hall. We have pleasant music to gratify the ear. In graceful measures, we beat time to its cadences in the exhilarating dance. After having thus passed a few hours of heartfelt hilarity, we retire unharmed to our homes. Now what real objection can there be to this amusement,” it is asked, “which is not founded on ignorance and superstition?”

This is a very important question, and it deserves a serious answer. To explain my views on this subject, let me suppose that you have a brother about nineteen years of age, a very amiable, correct, and promising young man. He is attentive to his parents, kind to

his sisters ; you all love him with your whole hearts. He is a clerk in a store, and highly respected by his employers. He has so little of selfishness in his nature, and is so willing to sacrifice his own inclinations to oblige others, that while he thus promises to be one of the best and most useful of men, he is consequently much exposed to be led away by temptation.

Like an affectionate and dutiful son as he is, he comes to his father some day, and says to him, " Father, there is to be a celebrated ball to-night. All my acquaintance are going, and, if you have no objection, I should like to go also."

" Well, my son," says your father, " what time does the ball commence ?"

" Between eight and nine in the evening," he replies.

" And at what hour will it close ?" your father asks.

" They tell me," your brother answers, " that they will probably go

home between two and three o'clock in the morning."

"I suppose that wine will be circulated very freely on the occasion ; will it not, my son ?"

"Why, yes, sir ; I understand that they are to have some dozens of champagne ; but I hope that I have resolution enough not to be guilty of any excess."

"I trust that you have, my son ; but do you know of any who are going, who have the reputation of being intemperate ?"

"Yes, sir ; there will be several there, who are known to drink too much wine."

"Will there be many present, who are considered generally dissolute in their habits ? so much so, that you would not like to have them for your acquaintance ?"

"There will be some such, sir, I suppose."

"It is rather dangerous," your father

remarks, "for a young man to be thrown into such company, in the midst of all the excitements of music, and dancing, and wine. It will not be easy to shake off acquaintances you may necessarily form there. — I suppose, of course, they have card-playing?"

"Yes, sir."

"Do they play for money, my son?"

"Some of them, I believe, do, sir ; for small sums."

"It is not uncommon," your father replies, "under such circumstances, for persons to commence with small sums, and to go on to greater. Under the stimulus of play and wine, they plunge deeper and deeper into the game, till the dawn of morning finds them still with the cards in their hands."

"Many a young man, in these scenes, commences the road to ruin. I have, in my experience, known a great number thus lost to virtue, and who

have brought hopeless shame upon their parents and themselves.

“ You say, my son, that the ball will break up about three o’clock in the morning. You can, perhaps, get home and to your bed at half-past three. You must rise at six o’clock in the morning, to get the store opened in season. This allows you two hours and a half for sleep—sleep which, from the previous excitement, must be feverish and unrefreshing.

“ Now, my son,” your father continues, “ were I you, I would not go. By going, you will be exposed to many temptations,—the excitement of wine,—the excitement of many dangerous passions. You can hardly avoid forming many very undesirable acquaintances. You will be invited to the gaming table, and may thus commence the acquisition of a taste for all the excitements of gambling.

“ Many may be there who, having no pleasure but in fashionable dissipa-

tion, will be glad to secure you as an associate. Invitations will multiply upon you to subscribe for weekly cotillions, and nightly whist parties. When a young man once enters this vortex, it is difficult to get out again. When you go to the store in the morning, you will be languid and spiritless ; all your energies exhausted. With aching head and bloodshot eyes, and trembling limbs, you will have a day of mental depression, which will vastly counterbalance all the enjoyment of the night, and which will greatly disqualify you for discharging your duty to your employers.

“ When our neighbors have wondered that we should so carefully keep our children away from such scenes of gayety — from amusements which to them appeared innocent and pleasing — we have replied, that it was our conviction, that we could make you far happier by cultivating in your heart a taste for a totally different class of



pleasures. Madame de Genlis, who was familiar with the gayeties of the Palais Royal of Paris, has remarked, that the days which succeed brilliant entertainments are always melancholy.

“Therefore, my son,” your father continues, “I would not go. Persevere in the plan of life you have heretofore laid down for yourself. Come home, and spend the evening in quiet enjoyment with your mother or your sisters ; or, in the perusal of some interesting volume from the circulating library, acquire a taste for reading. At your usual hour, retire to rest. You will then rise in the morning fresh and vigorous, and in good spirits go to your duties. And, as you see your associate in the adjoining store, who attended the ball, dozing in dejection, and lounging the live-long day at his desk, you will be thankful that you were more wise than to sacrifice so much substantial good for a few hours of midnight merriment.

“ By persevering in this course,” your father continues, “ you will more effectually secure to yourself the confidence of business men. Your credit will be better. You will sooner be able to have a home of your own. You will make that home more happy. Your life will glide away with far less danger of your falling before the power of temptation ; and consequently, there will be a far brighter prospect of your enjoying happiness beyond the grave.”

This is, in the main, the argument upon which the objectors to this amusement rely, and have relied during all past ages. They are fully convinced, that he, who acquires a taste for ball-room pleasures, will find his earthly happiness greatly impaired, and will be exposed to temptations which will greatly endanger his eternal well-being.

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GENUINE POLITENESS.

THE virtues and the graces are much more nearly allied, than they, who are strangers to the virtues, are willing to acknowledge. There is something extremely beautiful in all the moral virtues, clearly understood and properly reduced to practice.

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He who has a heart glowing with kindness and good-will towards his fellow-men, and who is guided in the exercise of these feelings by good common sense, is the truly polite man. Politeness does not consist in wearing a white silk glove, and in gracefully lifting your hat as you meet an acquaintance—it does not consist in artificial smiles and flattering speech, but in sincere and honest desires to promote the happiness of those around you ; in

the readiness to sacrifice your own ease and comfort, to add to the enjoyment of others. The poor negro women, who found Mungo Park perishing under the palm-trees of Africa, and who led him to their hut, and supplied him with food, and lulled him to sleep with their simple songs, were genuinely polite. They addressed him in language of kindness and sympathy ; they led him tenderly to their home, and did all in their power to revive his drooping spirits.

A poor drover was driving his beeves to market in a winter's day. The cattle met a lady in the path, and, apparently unconscious of the impoliteness, compelled the lady to turn one side into the snow. ' Madam,' said the drover, apologizing for the rudeness of his herd, ' if the cattle knew as much as I do, you should not walk in the snow.' That drover was, in the best sense of the term, a gentleman, while many a young man, in Washington street or

Broadway, with gloves, and cane, and graceful step, is a brute.

The man, who lays aside all selfishness, in regard to the happiness of others, who is ever ready to confer favors, who speaks in language of kindness and conciliation, and who studies to manifest those little attentions which gratify the heart, is a polite man, though he may wear a homespun coat, and make a very ungraceful bow. And many a fashionable, who dresses genteelly, and enters the most crowded apartments with assurance and ease, is a perfect compound of rudeness and incivility. True politeness is a virtue of the understanding and of the heart. It is not like the whited sepulchre, or like Sodom's far-famed fruit. There are no rules for the exercise of this virtue, more correct and definite than those laid down in the New Testament. There is no book of politeness comparable with the Bible.

## SINGULARITY.

A MAN should make it a point to avoid singularity of manner. Unconscious eccentricity is a defect which every one should labor to overcome ; and every voluntary attempt to deviate from the usual manner of doing ordinary acts, is a foible unworthy of a man of sense. In conduct and in speech, the rule of good sense, says Lord Brougham, is to do common things in the common way. This is true in those numberless instances, in which no moral principle is involved. But on the other hand, there can be no greater instance of a weak and pusillanimous temper, than for a man to pass the whole of his life in opposition to his own conscience and understanding, and not dare to be what he thinks he ought to be in the order of nature. Singularity is always

laudable when, in contradistinction to the multitude, it adheres to the dictates of honor, conscience, and morality ; and is vicious when it makes men act contrary to reason, or puts them upon distinguishing themselves by trifles and follies. For instance, it is vicious, in a modest young gentleman who has not confidence to refuse his glass at an entertainment ; it is vicious, in any one that is afraid to refuse an invitation to a tavern to dinner, to go to any improper place, or to commit any extravagance proposed ; and this under fear of being thought covetous, to have no money, or to be under the control of his parents or friends, when in fact his pride should be in the free exercise of his understanding, and in daring to declare his real sentiments on the occasion. Never suffer yourself to be tempted by the bad example of other young men, nor to be laughed out of what your judgment tells you is right.

Resolution is the foundation of every virtue ; without it there is none ; even those who may presume to ridicule or laugh at you at first, will soon treat you with greater respect than they do each other, when they perceive that your conduct is always uniform, steady, and firm. Rest assured, that you will be respected by others, when they find that you respect yourself. Let a good resolution, therefore, be your rule of conduct.

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### FURTHER HINTS ON MANNERS.

It may not be useless to some of our younger readers to particularize a few instances, in which they are liable, through carelessness, or from early disadvantages to violate the principles of good manners.

If in company with an inferior, do



not let him feel his inferiority ; if he discover it himself, without your endeavors, the fault is not yours, and he will not blame you : but if you take pains to mortify him, or to make him feel himself inferior to you in abilities, fortune, or rank, it is an insult to him. In point of abilities, it would be unjust, if they are out of his power ; in rank or fortune, it is ill-natured and ill-bred. We should rather treat such a person with additional respect, lest he should suppose himself neglected.

Never indulge the idle inclination to laugh at, or ridicule the weaknesses or infirmities of others, by way of diverting the company, or displaying your own superiority. Most people have their weaknesses ; some cannot bear the sight of a cat, others the smell of cheese, and so on ; were you to laugh at these persons for their antipathies, or, by design or inattention, to bring them in their way, you could not insult them more.

Whispering in company is another act of ill-manners ; it seems to insinuate either that the persons whom we do not wish to hear are unworthy of our confidence, or it may lead them to suppose that we are speaking improperly of them. On both accounts therefore abstain from it.

Pulling out one letter after another, and reading them in company, or cutting and paring one's nails, is unpolite and rude. It seems to say, we are weary of the conversation, and are in want of some amusement to pass away the time.

Humming a tune to ourselves, drumming with our fingers on the table, making a noise with our feet, and such like, are all breaches of good manners, and indications of contempt for the persons present.

Romping, loud and frequent laughing, punning, joking, mimickry, wag-gery, and too great familiarity, will render any man contemptible; in spite

of knowledge or merit. These may constitute a merry fellow, but a merry fellow was never considered a gentleman.

Mimickry, the favorite amusement of weak minds, has ever been the contempt of noble ones. Never give way to it yourself, nor encourage it in others.

An absent-minded man is generally a very affected one, or a very weak one ; but, whether weak or affected, he is in company a very disagreeable man. Absence of mind is a tacit declaration that those we are in company with are not worth attending to, and what is a greater affront ? Besides, can an absent man improve by what is said or done in his presence ? A man is fit for neither business nor conversation, unless he can attend to the object before him.

It is inconsistent with good manners, when another person is speaking, that you should contrive, either by showing

something new, or by calling the attention of the company another way, to make him neglected and forsaken by his audience.

You should not carry to your toilet all the mental absence of Sir Humphrey Davy. It is related by his biographer, that this distinguished philosopher would often appear before his class, with no less than seven shirts on, and as many pairs of stockings ; an accumulation effected by simply violating the rule of the old song,

“ ’Tis well to be off with the old—shirt,  
Before we have on with the new.”

His friends were constantly called upon to wonder at the extraordinary variations which his bulk was undergoing : his limbs being at one time extremely thin, and at another time vieing with the proportions of Daniel Lambert.

If a lady is going to her carriage, or in any public place where it is usual, or would be convenient for ladies to be

attended, you should offer her your arm and service, even if you do not know her. When a waiter of coffee or preserves is handed to a lady, she should help herself, and gentlemen standing by should permit her to do so, and should abstain from interference. It was once deemed proper for gentlemen to save ladies this trouble, by putting sugar and cream in their coffee for them ; but it is now clearly understood that the effort of a lady helping herself, in fact amounts to nothing, and by doing so, she can gratify her own taste and choice much better than when another serves her, and at the same time that quietness and ease of action, which is the best characteristic of society, is attained in a much higher degree.

If two persons are conversing together in a large company, it would be rudeness in another person to go up and interrupt them by introducing a new topic of observation. If you are

sure that there is nothing of a particular and private interest passing between them, you may join in their conversation, and strike into the current of their remarks. If, however, two persons are occupied with one another upon terms peculiarly delicate and particular, you should entirely withdraw yourself from their company. If you are talking to a lady with the ordinary indifference of a common acquaintance, and are only waiting till some one else comes up, for an opportunity to leave her, you should not leave the instant another arrives, as if your previous tarrying had been compulsory ; but you should remain a few moments, and then turn away.

If you meet in company with persons you do not know, and are brought in contact with them, converse with them with the same readiness and ease as if you had known them before. If, in talking with one whom you are acquainted with, there are others in the

group whom you do not know, you should address them precisely on the same terms on which you speak to your friend. On such an occasion, the topics should be as impersonal as possible, but the manner should be wholly free from shyness or embarrassment.

At an evening party, a gentleman should abstain from conversing much with the members of the family, at whose house the company are assembled, as they wish to be occupied with entertaining their other guests. A well-bred man will do all that he can to assist the lady of the house to render the evening pleasant to her company. He will avoid talking much to the men, and will devote himself more to the women, and especially to those who are not much attended to by others. He will exert himself to entertain the company as much as possible, and to give animation and interest to the occasion. Such efforts are always observed and appreciated by the hos-

tess, while an opposite conduct rarely fails to excite something like resentment.

There is a fault often committed in company, yet, perhaps in all cases, arising from thoughtlessness, rather than from rudeness,—that of remarking to the hostess that the room is very warm, or that the weather is so bad as to render the ride to her house extremely unpleasant. Such remarks, it is true, may convey no direct reproach upon her, because the matters are beyond her control, or against her inclination ; yet they make her feel uncomfortable, for having been the occasion of the suffering complained of, and she will always be obliged to apologize or express her regret. It is in bad taste for the hostess, likewise, to talk about such things, and to anticipate observation, by excuses and regrets.

I do not know any small matter which is more often the source of annoyance, though kindly intended, than



the habit of sending books to people to read, because the lender thinks that the other will be entertained. It compels persons to read what they may not have leisure or inclination to do, and to prepare an opinion which they may find it difficult or unpleasant to express, and it throws upon them the duty of taking care of the work. When books are spoken of, therefore, it is more refined not to make an offer of lending them. At all events, you should never press their acceptance, or send them, unless your offer is accepted readily and willingly.

If a person in conversation has begun to say something, and has checked himself, you should avoid the tactless error, so often committed, of insisting on hearing him ; as doubtless there was some reason for this change of intention.

If you are giving a person sugar upon a plate of fruit, as strawberries, pine-apples, or such matters, you should

not scatter it over the article to which it is to be added, but should place it by the side of the plate by itself, which will enable the person to use as much as may be desirable.

In company, you should never tilt your chair back upon its hind feet ; especially not at the table.

When you call to see a person, and are informed at the door that he is engaged, you should never persist in your attempt to be admitted, but should acquiesce at once in that arrangement which the other has made for his convenience, to protect himself from interruption.

There are many times and seasons at which a person chooses to be entirely alone, and when there is no friendship for which he would give up his occupation or his solitude. It is now usual for those, who do not wish to see company, to send word that " they are engaged" ; formerly, that message would have given offence, but it is now

so customary that every one understands it. A traditionary anecdote of Scipio Nasica seems to bring the saying of "not at home" to a *non plus*. He one day called on Ennius, the poet, who, though at home, was denied by his servants. Soon after, Ennius returned the visit, and Scipio himself coming to the door told him that he was not at home. "Nay!" said Ennius gravely, "I know that you are, I hear your voice." "You are a fine fellow indeed," replied Scipio; "when I called on you, the other day, I believed the maid, who told me you were not at home, and now you will not believe me, although you hear my own voice affirming it."

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Were we to take as much pains to *be* what we ought, as we do to disguise what we *are*, we might appear like ourselves, without being at the trouble of any disguise at all.

## CONVERSATION.

THIS is known and admitted to be one of the most important of all attainments ; and perhaps nothing is more desired by all intelligent young persons, who reflect at all upon their means of influence and improvement than conversational power. But, notwithstanding this general impression in its favor, there is nothing of half its importance which is so entirely neglected in education. And there is, it must be acknowledged, a great difficulty in the subject.

To acquire the art of conversation we would recommend that you should practise conversation systematically and constantly, but that you should have some other object than improvement in your manner of expressing yourself mainly in view. You will become in-

interested in these objects, and consequently interested in the conversation which you make use of as a means of promoting them ; and by not having your own manner directly in view, the danger of that stiffness, and precision and affectation, which is so common a result of efforts to improve in such an art as this, will be escaped. We will mention one or two of these objects.

Make conversation a means of acquiring knowledge. Every person, with whom you are thrown into casual connection, has undoubtedly some knowledge which would be useful or valuable to you. You are riding in the stage, I will suppose, and the rough-looking man who sits by your side appears so unattractive, that you do not suppose he has anything to say which can interest you. But speak to him—draw him into conversation, and you will find that he is a sea-captain, who has visited a hundred ports, and can tell you many interesting stories

about every clime. He will like to talk, if he finds you are interested to hear, and you may make, by his assistance, a more important progress in really useful knowledge, during that day's ride, than by the study of the best lesson from a book, that was ever learned. Avail yourself, in this way, of every opportunity which may be placed within your reach.

You may do much to anticipate and to prepare for conversation. You expect, I will suppose, to be thrown into the company of a gentleman residing in a distant city. You will get some hints in regard to its public institutions, its situations, its business, and its objects of interest of every kind. Now you cannot read the brief notices of this sort which common books can furnish, without having your curiosity excited, in regard to some points at least, and you will go into the company of the stranger, not dreading his presence and shrinking from the necessity of conver-

sation, but eager to avail yourself of the opportunity of gratifying your curiosity, and learning something full and satisfactory from an eye-witness of the scenes which the book had so briefly described. By this means, too, the knowledge of books and of conversation—of study and of real life—will be brought together ; and this is a most important object for you to secure. It will give vividness and an air of reality to written description, if you can frequently, after reading the description, have an opportunity to converse with one who has seen the object or the scene described.

You may make a more general preparation for the opportunities for conversation which you will enjoy. Consider what places and what scenes those with whom you may be casually thrown into connection, will most frequently have visited, and make yourself as much acquainted with them as

possible ; you can then converse about them. Ascertain, too, what are the common topics of conversation in the place in which you reside, and learn, by reading or by inquiry, all you can about them ; so that you can be prepared to understand fully what you hear, and make your own inquiries advantageously, and thus be prepared to engage intelligently and with good effect, in the conversation in which you may have an opportunity to join.

On the same principle, it will be well for you, when you meet with any difficulty in your reading, or when, in private meditations, any inquiries arise in your minds which you cannot yourselves satisfactorily answer, not to dismiss them from your minds as difficulties which must remain because you cannot yourselves remove them. Consider who of your acquaintances will be most probably able to assist you in regard to each. One may be a philosophical question, another a point of



general literature, and a third may be a question of christian duty. By a moment's reflection, you will easily determine to whom each ought to be referred ; and, when the next opportunity occurs, you can refer them, and give yourself and your friend equal pleasure, by the conversation you will thus introduce.

Conversation affords one of the most important means of *digesting* what is read and heard. In fact you cannot talk about what you learn without digesting it. Sometimes two persons read together, aloud, by turns ; each one freely remarking upon what is heard, making inquiries, or bringing forward additional facts or illustrations connected with the subject. Sometimes two persons, reading separately, come afterward together for a walk, and each one describes his own book, and relates the substance of what it contains, as far as he has read, bringing down at each successive meeting

the narrative of the description, as far as the reader has gone. By this means, each acquires the power of language and expression, digests and fixes what he has read, and also gives information to his companion. If any two of my readers will try this experiment, they will find much pleasure and improvement from it.

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### EGOTISM.

UPON all occasions, avoid speaking of yourself, if it be possible. Some speak advantageously of themselves without either pretence or provocation. This is downright impudence. Others proceed more artfully, as they imagine; forming accusations against themselves, and complaining of calumnies which they never heard, in order to justify themselves and exhibit a catalogue of their

many virtues. This thin veil of modesty, drawn before vanity, is much too transparent to conceal it, even from those who have but a moderate share of penetration.

Others go to work more modestly and sily still; they confess themselves guilty of all the cardinal virtues, by first degrading them into weaknesses, and then acknowledging their misfortune in being made up of those weaknesses. "They cannot see people laboring under misfortunes, without sympathizing with and endeavoring to help them. They cannot see their fellow-creatures in distress, without relieving them; though, truly, their circumstances cannot very well afford it. They cannot avoid speaking the truth, though they acknowledge it to be sometimes imprudent. In short, they confess that, with all their weaknesses, they are not fit to live in the world, much less to prosper in it. But they are now too old to pursue a contrary conduct."

This principle of vanity and pride is so strong in human nature, that it manifests itself in a variety of shapes : One man will pride himself in taking the lead in all conversations, and peremptorily deciding upon every subject. Another, desirous of appearing successful among women, will insinuate the encouragement he has met with, and the conquests he makes, and boasts of favors which he never received. If he speak truth, he is ungenerous ; if false, he is a villain ; but, whether true or false, he defeats his own purposes, overthrows the reputation he wishes to erect, and draws upon himself contempt, instead of respect. Some men will boast of the great respect that is paid them upon all occasions, and the number of invitations that is sent them from all quarters. Such will disturb a whole company at their entrance, and beg there may be no ceremony ; call themselves the saddest fellows for disappointing so many places to which they have been

invited, and tell you, that, out of ten invitations which they had received for dinners, (though perhaps they had received no other) they have given yours the preference. Some again are vain enough to think they acquire consequence by alliance or acquaintance with persons of distinguished character or abilities ; hence they are eternally talking of their grandfather, Judge such-a-one ; their kinsman, Col. such-a-one ; or their intimate friend, Dr. such-a-one, with whom perhaps they are scarcely acquainted. If they are ever found out, (and that they are sure to be some time or other,) they appear ridiculous and contemptible ; but, even admitting what they say is true, what then ? A man's intrinsic merit does not arise from an ennobled alliance, or a reputable acquaintance. A rich man never borrows.

The vanity of intimating that others value you highly, or esteem you affectionately, is extremely paltry and ab-

surd. To let it be known that a distinguished man asked their opinion on a certain point, or expressed such an opinion as to their character or abilities, is a favorite mode of self-puffing with some. But as everybody sees that they themselves pull the puppets which thus pay them homage, it generally goes for nothing. A fanatic in Germany once went to the expense of having a plate engraved, in which he was represented kneeling before a crucifix, with a label from his mouth, "Lord Jesus, do you love me?" And from the mouth of Jesus proceeded another label, "Yes, most illustrious, most excellent, and most learned Sigerus, crowned poet of his Imperial Majesty, and most worthy rector of the University of Wittenburg, yes, I love you."

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FURTHER HINTS ON CONVERSATION.

Avoid opposition and argument in conversation. What would be thought of the courtesy of the person, who should say to one who had just made a remark, "Now, sir, I will show you that you are a fool, and that the observation that you have uttered is nonsense?" Yet that is the amount of attacking what another has said, and applying yourself to confute it. If your companion has been so ill-bred as to assail your remark directly, you should not defend it, but receive his assault in silence, and presently pass on to something else. Of course, this does not apply to a case, where two friends apart are discussing a subject for the truth's sake.

The minute circumstantiality of those narrators, who exhibit every par-

ticular of an event with the truth and tastelessness of a Chinese representation, is excessively annoying. The audience is eager to reach the point of the story, and the details, that keep them back, are uninteresting.

Some persons have an awkward habit of repeating the most striking parts of a story, especially the main point, if it has taken well the first time. This is in very bad taste ; in most cases, the story pleased the first time only because it was unexpected.

When you are in one company, you should avoid exclusive panegyrics of others, or eulogies of the pleasantness of other places, times, or people. That always implies some contempt or dislike of those you are with ; and is apt to give offence.

Whatever may be your company, always talk your best, and endeavor as far as is in your power to conciliate those who are near you. Dr. Johnson, who was admitted to have been for



years the best talker in England, said that he had obtained his proficiency by resolving in early life always to speak in the most correct and elegant form of words which he could construct, and never to utter anything in a negligent or slovenly style.

Do not value the good opinion of those around you too highly. Much of the awkwardness and nervousness of young persons, and many of their failures proceed from their feeling too high a respect for others, and too much deference for their presence. Exhibit respect to others, but fear no man. Accustom yourselves to scrutinize and confute the opinions of others, in order that you may have confidence when you are with them.

The interjection of such phrases as, "You know," "You see," "Don't you see?" "Do you understand?" and similar ones, that stimulate the attention and demand an answer, ought to be avoided. Make your observa-

tions in a calm and sedate way, which your companion may attend to, or not, as he pleases, and let them go for what they are worth.

Talk frequently, but not long together, lest you tire the persons you are speaking to: for few persons talk so well upon a subject as to keep up the attention of their hearers for any length of time. Discourse in general ought to be modest and humble; as full of matter and substance as you will, but always delivered with respect and deference to the company.

Avoid telling stories in company, unless they are very short indeed, and very applicable to the subject you are upon; and in this case relate them in as few words as possible, and without the least digression. And, if your story has any wit in it, be particularly careful not to laugh at it yourself; it loses half its zest by so doing.

In relating anything, keep clear of

repetitions, or any hackneyed expressions, as, *says he*, or *says she*.

Digressions, likewise, should be guarded against. A story is always more agreeable without them. Of this kind are, "The gentleman I am telling you of is the son of Mr. Thomas—who lives in Harley street ; you must know him—his brother has a horse that won at the races." Or, "He was an upright, tall, old gentleman, who wore long hair ; do not you recollect him ?"

There are others, equally troublesome, who will interrupt the story-teller, and labor to raise an argument of no consequence whatever : as, if he says, "I met Mr. Such-a-one, this morning at nine o'clock, near St. James', and he was saying"—the interrupter will cry, "I must beg your pardon, sir, for that ; unwilling as I am to interrupt you. I must tell you, it must have been after nine, for I saw him at St. Paul's at that time."

Some persons have a trick of hold-

ing the persons they are speaking to by the button, or the hand, in order to be heard out ; conscious, probably, that their tale is tiresome. Pray, never do this : if the person you speak to, is not as willing to hear your story as you are to tell it, you had much better break off in the middle ; for, if you tire him once, he will be afraid to listen to you a second time.

Others have a way of punching the person they are talking to in the side, or jogging him with their elbow ; never give way to this ; it will make your company dreaded.

It is inexcusable to help out or forestall the slow speaker, as if you alone were rich in expressions, and he were poor. You may take it for granted that every one is vain enough to think he can talk well, though he may modestly deny it : helping a person out therefore in his expressions, will stamp the corrector with ill manners, excepting in cases where the speaker is evi-

dently embarrassed, when it may be an act of kindness.

Giving advice unasked is another piece of rudeness ; it is in fact declaring ourselves wiser than those to whom we give it ; reproaching them with ignorance and inexperience.

There is nothing more unpardonably rude than seeming inattention to the person who is speaking to you : though you may meet with it in others, by all means avoid it yourself. Some ill-bred people, while others are speaking to them, will, instead of looking at or attending to them, perhaps fix their eyes on the ceiling or some picture in the room, look out of the window, play with a dog, their watch-chain, or cane, or even pick their nails ; this is a tacit declaration that what is said is not worthy of attention.

Carefully avoid mentioning or reviving any circumstance or expression that may renew the affliction of any one present, or bring disagreeable sub-

jects to their remembrance. How distressing would it be to say to an afflicted parent, "Such a thing happened the day after your son was buried!" How mortifying to cry out, "Bless me, how ill you look to-day!" How rude to observe to a lady, who would be thought young, "What a long time it was since you had the honor first to know her." Politeness would lead us to put every one in good-humor. In short, to speak of entertainments before the indigent, of sound limbs and health before the infirm, of houses and lands before one who has not so much as a dwelling, of your prosperity before the miserable, is not only unpolite, but cruel; and the comparison it gives rise to, between your condition and that of the person you speak to is excruciating. He also offends against politeness, who praises another's singing or touching an instrument, before such as he has obliged to sing or play for his own diversion.

There are certain expressions which are rude, and yet there are people of liberal education that sometimes use them ; as, " You do not understand me ;" " It is not so ;" " You mistake ;" " You know nothing of the matter ;" &c. Is it not better to say, " I believe I do not express myself so as to be understood ;" " Let us consider it again, whether we take it right or not." It is much more polite and amiable to make some excuse for another, even in cases where he might justly be blamed, and to represent the mistake as common to both ; rather than to charge him with insensibility or incomprehension.

Be careful not to appear dark or mysterious, lest you should be thought suspicious ; than which there can scarcely be a more unamiable character.

Only one word as to swearing ; those, who allow themselves in it, and

interlard their discourse with oaths, can never be considered as gentlemen ; they are generally people of low education, and are unwelcome in good company. It is a vice that has no temptation to plead, but is, in every respect, as vulgar as it is wicked.

But, above all, let no example, no fashion, no witticism, no foolish desire of rising above what the unprincipled call prejudices tempt you to excuse, extenuate, or ridicule, the least breach of morality ; but on all occasions show your disapprobation of such proceedings, and hold virtue and religion in the highest veneration.

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Let your conversation be with those by whom you may accomplish yourself best ; for virtue never returns with so rich a cargo as when it sets sail from such continents. Company, like climates, alters complexions ; and ill company, by a kind of contagion, insensibly infects us ; soft and tender na-



tures are apt to receive any impressions. Alexander learned his drunkenness of Leonides, and Nero his cruelty of his barber.

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### MARRIAGE DESIRABLE.

I AM fond, says an ardent friend of youth, of contemplating the married state as a school, in which, instead of educating yourself alone, you are to be concerned in improving the mental, moral, and social condition of two persons, and, in the end, perhaps of others. You are to be a *teacher* ; you cannot avoid this station if you would. But you are also to be a *learner*. Dr. Rush says, we naturally imitate the manners and gradually acquire the tempers of persons with whom we live, provided they are the objects of our affection and respect. " This," he

adds, " has been observed in husbands and wives, who have lived long and happily together ; and even in servants." And nothing can be more true.

Not only your temper, and that of your companion, but your whole character, considered as physical, mental, and moral beings, will be mutually improved or injured through life. You will continue at a school of mutual instruction, which is to continue without vacation or change of monitors,—perhaps half a century ;—during every one of the earliest years of which, your character will be more really and more permanently modified than in the same amount of time in any prior period of your education, unless it were your veriest infancy. Surely, then, it is no light affair to make preparation for a school like this. There is no period in the life of a young man so important ; for there is none on which his happiness and the happiness of others so es-

entially depend. It is true, that, like other schools, it may result in the formation of a bad character ; but, in proportion to its power to accomplish either good or bad results, will be its value if wisely improved.

It is not to be denied, that this view of the subject is in favor of early marriage. And I can truly say, indeed, that, every thing considered, early marriage does appear to me highly desirable. And it would require stronger arguments than any which I have yet seen adduced, even by some of our political economists, to make me surrender this opinion.

The only serious objection, of a popular kind, to early marriage, arises from the difficulty of supporting a family. But the parties themselves must be supported at all events, whether married or single. ‘But the consequences’—And what are the consequences ? An earlier family indeed ; but not of necessity a larger. I believe

that facts will bear me out in stating, that the sum total of the progeny of every thousand families, who commence at from twenty-five to thirty, is as great as that of one thousand, who commence at from twenty to twenty-five.

The question, however, will recur whether families equally large cannot be better maintained when marriage is deferred to a later period. And it certainly is a question of immense importance. For nothing is more painful than to see large families whose parents, whether young or more advanced, have not the means of educating them properly. It is also not a little painful to find instances of poverty so extreme that there is absolute suffering, from want of food and clothing.

But the question must be determined by facts. And it would be greatly aiding the cause of humanity, if extensive comparisons were made between the pecuniary condition of those who marry early, and those who defer the

subject to a later period. But, from my own limited observation, I am fully of opinion, that the result of the comparison would be greatly in favor of early marriages. Should this prove to be true, the position which I have assumed is, I think, established ; for it appears to me that no other argument for delay has any claim to our notice.

On the other hand, the following, among other evils, are the results of deferring marriage.

1. The temper and habits of the parties become stiff and unyielding when advanced in life, and they learn to adapt themselves to each other with difficulty. In the view which I have taken above, they become miserable as teachers, and still more miserable as scholars.

2. Youth are thus exposed to the dangers of forming habits of criminal indulgence, as fatal to the health and character, as they are ruinous to the soul.

3. Or, if they proceed not so far, they at least acquire the habit of spending time in vain, or pernicious amusements. All mankind must and will seek for gratification of some sort or other. And, aside from religious principle, there is no certain security against those amusements and indulgences which are pernicious and destructive, but early and virtuous attachments, and the pleasures afforded by domestic life. He can never want for amusement or rational gratification, who is surrounded by a rising family, for whom he has a genuine affection.

4. Long-continued celibacy *contracts* the mind, if it does not enfeeble it. For one open-hearted, liberal old bachelor, you will find ten who are parsimonious, avaricious, cold-hearted, and too often destitute of those sympathies for their fellow beings, which married life has a tendency to elicit and perpetuate.

5. Franklin says that late marria-

ges are attended with another inconvenience, viz. that the chance of living to see our children educated is greatly diminished.

6. But I go further than I have hitherto done, and insist that, other things being equal, the young man has the advantage in a pecuniary point of view. This is a natural result from the fact, that he is compelled to acquire habits of frugality and industry ; and is under less temptation to waste his time in trifling, or pernicious amusements. But I appeal to facts even here. Look around you in the world, and say if, out of a given number of single persons, say one thousand, of the age of thirty-five, there be not a greater number in poverty, than of the same number who settled in life at twenty.

Perhaps I ought barely to notice another objection to these views. It is said, that neither the mind nor the body come to full maturity so early as

we are apt to suppose. But is complete maturity of body or mind indispensable? I am not advocating the practice of marrying in childhood. It takes some time for the affections toward an individual to ripen and become settled. This is a matter involving too high responsibilities to justify haste. The consequences, generally speaking, are not confined to this life: they extend to eternity.

Tacitus says: "Early marriage makes us immortal. It is the soul and chief prop of empire. That man who resolves to live without a woman, and that woman who resolves to live without a man, are enemies to the community in which they dwell, enemies to themselves, destructive to the whole world, apostate from nature, and rebels against heaven and earth."



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COQUETRY.

IN the progress of an intimate acquaintance with a young lady, should it be discovered that there are certain traits of character in one of the parties, which both are fully convinced will be a source of unhappiness through life, there may be no special impropriety in separating. And yet even then I would say, avoid haste. Better consider for an hour, than repent for a year or for life. But let it be remembered, that, before measures of this kind are even hinted at, there must be a full conviction of their necessity, and the mutual and hearty concurrence of both parties. Any steps of this kind, the reasons for which are not fully understood on both sides, and mutually satisfactory, as well as equally explicable to those friends who have a right to inquire on

the subject, are criminal ;—nay, more ; they are brutal.

I conceive that the frequent opinion among young men that nothing is binding but a direct promise of marriage in so many words, is not only erroneous, but highly dishonorable to those who hold it. The strongest pledges are frequently given without the interchange of words. Actions speak louder than words ; and there is an attachment sometimes formed, and a confidence reposed, which would be, in effect, weakened, by formalities. The man, who would break a silent engagement, merely because it is a silent one, especially when he has taken a course of conduct which he knew would be likely to result in such an engagement, and which perhaps he even designed, is deserving of the public contempt. He is even a monster unfit to live in decent society.

Some young men reason thus with themselves. If doubts about the future

have already arisen—if my affections already begin to waver at times—what is not to be expected after marriage? And is it not better to separate, even without a mutual concurrence, than to make others, perhaps many others, unhappy for life?

In reply, I would observe, in the first place, that, though this is the usual reason which is assigned in such cases, it is not generally the true one. The fact is, the imagination is suffered to wander where it ought not; and the affections are not guarded and restrained, and confined to their proper object. And, if there is a diminution of attachment, it is not owing to any change in others, but in ourselves. If our affection has become less ardent, let us look within for the cause. Shall others suffer for our own fault?

But, secondly, we may do much to control the affections, even after they have begun to wander. We still seek the happiness of the object of our

choice more perhaps than that of any other individual. Then let us make it our constant study to promote it. It is a law of our natures, as irrevocable as that of the attraction of gravitation, that doing good to others produces love to them. And for my own part, I do not believe the affections of a young man can diminish towards one whose happiness he is constantly studying to promote by every means in his power, admitting there is no obvious change in her character. So that no young person of principle ought ever to anticipate any such result.

Nor has a man any right to *sport* with the affections of a young woman, in any way whatever. Vanity is generally the tempter in this case ; a desire to be regarded as being admired by women ; a very despicable species of vanity, but frequently very mischievous notwithstanding. You do not indeed actually, in so many words, promise to marry, but the general

tenor of your language and deportment has that meaning ; you know that your meaning is so understood ; and, if you have not such meaning ; if you be fixed by some previous engagement with, or greater liking for another ; if you know you are here sowing the seeds of disappointment ; and if you persevere, in spite of the admonitions of conscience, you are guilty of deliberate deception, injustice, and cruelty. You make to God an ungrateful return for those endowments which have enabled you to achieve this inglorious and unmanly triumph ; and if, as is frequently the case, you *glory* in such triumph, you may have person, riches, talents, to excite envy ; but every just and humane man will abhor your heart.

The most direct injury against the spiritual nature of a fellow being is, by leading him into vice. I have heard one young man, who was intrusted six days in the week to form the minds

and hearts of a score or two of his fellow beings, deliberately boast of the number of the other sex he had misled. What can be more base? And must not a terrible retribution await such Heaven-daring miscreants? Whether they accomplish their purposes by solicitation, by imposing on the judgment, or by powerful compulsion, the wrong is the same, or at least of the same nature; and nothing but timely and hearty repentance can save a wretch of this description from punishment, either here or hereafter.

‘Some tempers,’ says Burgh, ‘are so impotently ductile, that they can refuse nothing to repeated solicitation. Whoever takes the advantage of such persons is guilty of the lowest baseness. Yet nothing is more common than for the debauched part of our sex to show their heroism by a poor triumph over weak, easy, thoughtless women!—Nothing is more frequent than to hear them boast of the ruin of that vir-

tue, of which they ought to have been the defenders. "Poor fool ! she loved me, and therefore she could refuse me nothing !" Base coward ! Dost thou boast of thy conquest over one who, by thy own confession, was disabled for resistance,—disabled by her affection for thy worthless self ! Does affection deserve such a return ? Dost thou pride thyself that thou hast had art enough to decoy the harmless lamb to thy hand, that thou mightest shed its blood ?"

And yet there are such monsters as Burgh alludes to. There are just such beings scattered up and down even the fairest portions of the world we live in, to mar its beauty. We may hope, for the honor of human nature, they are few. He, who can bring himself to believe their number to be as great as one in a thousand, may well be disposed to blush,

‘ And hang his head, to own himself a man.

I have sometimes wished these beings — *men* they are not — would *reflect*, if it were but for one moment. They will not deny the excellency of the golden rule in theory ; why then should they despise it in practice ?

Let them *think* a moment. Let them imagine themselves in the place of the injured party. Could this point be gained ; could they be induced to reflect long enough to see the enormity of their guilt as it really is, or as the Father in Heaven may be supposed to see it, there might be hope in their case. Or, if they find it difficult to view themselves as the injured, let them suppose rather a sister or a daughter. What seducer is so lost to all natural affection, as not to have his whole soul revolt at the bare thought of having a beloved sister, or daughter, experience the treatment which he has inflicted ? Yet the being whom he has ruined had brothers or parents ;



and those brothers had a sister ; and those parents a daughter !

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### QUALITIES IMPORTANT IN A WIFE.

IN regard to the qualifications for a good wife, a discreet young man would probably look for something like the following :—

*Good disposition.* Nothing can be more essential to domestic happiness, than this. Woe to the man, who has a fretful, irritable, fault-finding, ungrateful, ill-natured wife ! But few men, unless strongly fortified with Christian principle can abide the trial. How many, after long struggling to please their wives, and finding it impossible, have lost their ambition, given up in despair, and turned away to the cup of death and the abodes of vice !

You will not, of course, judge of her

disposition, by her conduct towards *you*, while receiving your attentions ; but it is generally pretty well known by her intimate acquaintances, especially by her teachers.

*Domestic virtues.* No young woman is fit to be married till she has learned how to keep house. Seek a wife of domestic virtues, if you would know domestic happiness, or be able to live well within your means. You may generally, not always, know the habits of the daughter, in this respect, by knowing those of the mother ; there are also other and surer ways of ascertaining them. The domestic virtues need not by any means preclude the highest and most accomplished education. Some of the most intelligent, refined, and finished ladies in our land, have been the most excellent housekeepers.

*Good sense and intelligence.* The intellect of the wife is usually taken as a representation of her husband's

taste and judgment. How corroding, then, must it be to him, always to feel in jeopardy of being exposed by her weakness, or mortified by her indiscretion, or interrupted by her impertinence, or disgraced by her vanity or presumption.

And, further, it being the law of our nature that we assimilate to those with whom we are intimate, it can hardly be expected that so intimate a relation as that of husband and wife should long exist, without his participating somewhat of her character. Whatever is weak or eccentric in her, cannot be removed, but it will find its way more or less into his own mind, and at length induce him to act in many instances with weakness and indiscretion.

*Agreeable person and good health.* Too much importance is usually attached to beauty. Yet it has always had its admirers, and always will have them. Whatever is truly beautiful in

nature or in art, will ever attract admiration and excite pleasure. It is always desirable, therefore, that the person of your companion should be such as to please your eye ; such as you will never be tired of beholding ; but, beyond this, the external appearance is of little importance. The love, that is produced by mere external beauty, is gross, sensual, and of short duration. The intellect and the heart must ever afford both the occasion and the object of all genuine and abiding love. If you are a man of any sense, you will soon become disgusted with even the finest exterior, if it is found to be associated with a weak mind and a bad disposition. Rarely, if ever, is a permanently happy match formed upon the mere principles of external beauty. Besides, how soon does the fairest flower fade ! How frequently do the most beautiful girls make the ugliest women ! It is not to be expected, however, that many of my readers will pay much

attention to this remark. There are some things which never *will* be learned but by experience, of which this is clearly one.

I shall venture, however, to repeat the remark, with the presumption that the reader will some time or other acknowledge its truth, that, connected with gracefulness of form and manner, it is the expression of intelligence, animation, and benignity, which, to a truly cultivated and good mind, ultimately constitutes the essential element of beauty.

The importance of a good constitution and of health in the person who is to be your companion for life, both to yourself and to your children, is so obvious as only to require to be mentioned.

*Neatness.* One of the most indispensable of all the female virtues, especially in an individual sustaining the relation of wife and housekeeper. Many a man has been mortified, hum-

bled, broken down and ruined, by having a slattern for his wife. It is very seldom that a husband becomes intemperate or vicious when his wife is thoroughly neat and tidy in her person and house. As long as she is inviting and tasteful in her appearance, carefully retains the attractions of her maidenhood, serves him with sweet and wholesome food, diffuses an air of purity and comfort about her, it is hardly in any husband, not already brutalized by vice, to stray from the paradise which she creates, in search of happiness. A very little discrimination and inquiry may certify you respecting the habits of any young woman in this particular ; and, if she is not neat before she is married, you may be sure she never will be afterwards.

*Sympathy in your calling.* Nothing contributes more to sustain a man and to urge him forward in the duties of his calling, than the lively sympathies of his wife. If she discovers

a pleasure and a pride in his employment and his success, if she gives him her cheering support in his trials, if she enters with warm and lively interest into the very objects which most engage his own heart, he is rendered more than doubly strong and happy. Make it a primary object, then, if you would taste the sweets of domestic life, to seek for your wife a person of a lively and sympathizing spirit. Depend upon it, no beauty of person, nor grace of manner, nor learning, nor wit, will ever atone for the absence of this. Without this, you will not long love her with a full heart ; and with this, even in the absence of many other desirable qualities, you can hardly fail to love her with a constant and growing affection.

*Religion.* Of all the virtues, that can adorn a wife, this is transcendently the most important. An irreligious young man once said to me, "I make no pretensions to religion my-

self, but I would much prefer a religious wife." He showed good sense in the remark, but I would never advise a pious woman to marry an irreligious man. It is truly surprising, that, in a world of so many excellent females, any man in his sober senses, and especially any Christian, should ever think of taking up with an irreligious person for his wife.

It is not enough that your wife should be Christian, merely in some low or indifferent sense. If you would know the sweets of domestic bliss, and secure your own highest usefulness and glory, her piety must be of an eminently pure and elevated character. Her heart must be bathed in heaven. She must be richly imbued with that unearthly, sweet, contented, amiable, benevolent spirit of her Savior, which, by frequent communion with God, has learned to look away from this world, and to bear you above all its vexations and disappointments ;



which will relieve you of one of the greatest of all anxieties, by making you feel that, whatever ills may be-tide you in this changing world, they cannot destroy the happiness of your wife, cannot clothe her sunny face with either frowns or sorrows, cannot disturb the heaven-born serenity of her spirit. O what a treasure is such a wife!

Above all things, then, if you have any regard to your temporal peace, as well as to your everlasting happiness, let elevated, consistent, well-formed piety be the essential character of her who is to be the chosen companion of your bosom. But remember that, to be worthy of such a companion, you must yourself possess the same character.

Let no regard for money have place among the motives which determine your choice. It is doubtful whether ever a man married for money who did not, or will not, see cause to regret it. This is too sacred an institution to

be debased, with impunity, by such sordid motives. Still rich ladies must have husbands, and of course somebody must marry them. If all the other qualifications pertain to a lady, and a gentleman really loves her, the simple objection that she has some one or two hundred thousand dollars, would not probably in most cases be insurmountable. If you should ever have occasion to surmount such an objection, which it is rather to be hoped you will not, your best way will be never to have anything to do with your wife's property. Let it be secured to her in law before you are married, that you may never bear the reproach, of wasting her estate, or living upon her interest.

It is better for your own safety also, that all your intercourse with a lady, before your mind is fully made up, should be of such a character as not to awaken the least suspicion. Then her conduct is more unconstrain-

ed and artless ; you can study her mind and character better ; you can make your inquiries of others, and obtain honest answers. Having made your choice, and obtained the object of your desire, let it be your ambition that both she, and those who gave her to you, may ever find increasing cause to rejoice in the union.

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### HINTS TO YOUNG HUSBANDS.

MARRIED life is not always as happy as it might be, and those who have at first resolved to live for each other, sometimes end their career in mutual dislike. But if it does not come to this, there are often little disagreements, misunderstandings, and troubles, which destroy the peace of married people ; and in general the fault is to be traced to a want of consideration, a little

precipitancy of action on one side or the other. Half the success of married life depends upon the attention paid to *trifles*. Uniform kindness of manner is a sure method of preserving domestic quiet.

‘Husbands should always regard their wives as equals, and treat them with kindness, respect, and attention. They should never address them with an air of authority, nor as a master, nor interfere with domestic concerns, the employment or discharge of servants. The wife should always be supplied with money in proportion to her husband’s means, that she may procure those things indispensable to the table and for her personal comfort. Her reasonable wishes should be cheerfully complied with ; temper never should be shown at those slight irregularities in the domestic arrangements which will occasionally occur in families, and are often unavoidable. If the wife be a strong-minded and prudent woman, she is her husband’s best coun-

sellor, and should be consulted in every difficulty. Many a man has been saved from ruin by this course, and many an one ruined by not adopting it. If the husband's circumstances are embarrassed, she should know it ; as women, who are kept in ignorance of them, often expend money which they would not do if they knew the truth.

A wife should never be rebuked or chidden in company for any little mistakes in conversation, or any other cause. Some men do this constantly, and strike a keener dart at the feelings of a sensitive woman, than they would by a sharp rebuke in private. Anything like an exposure of ignorance in company, impairs her respect for herself and the good opinion entertained of her by others.

You may have great trials and perplexities in your business, and in your intercourse with the world ; but do not therefore carry to your home a clouded or contracted brow. Your wife

may have had trials, which, though of less magnitude, may have been as hard to bear. Do not increase her difficulties. A kind, conciliating word, a tender look, will do wonders in chasing from her brow all clouds and gloom. You encounter your difficulties in the open air, fanned by heaven's cool breezes, but your wife is often shut in from these healthful influences, and her health fails, and her spirits lose their elasticity. But bear with her, she has trials and sorrows to which you are a stranger, but which your tenderness can deprive of all their keenness.

Notice kindly her little attentions and efforts to promote your comfort. Do not take them all as *matters of course*, and pass them by, at the same time being very sure to observe any omission of what you may consider her duty to you. Do not treat her with indifference, if you would not sear and palsy a heart which, watered by gentleness and kindness, would, to

the latest day of your existence, throb with sincere and constant affection.

*Sometimes* yield *your* wishes to *hers*. She has preferences as strong as you, and it may be just as trying to her to yield her choice, as to you. Do you find it *hard* to yield *sometimes*? Think you it is not difficult for her to give up *always*? If you never yield to her wishes, there is danger that she will feel you are selfish, and care only for yourself; and, with such a feeling, she *cannot* love you as she ought. Again,

Show yourself *manly*, so that your wife can *look up* to you, and feel that you will act nobly, and that she can confide in your judgment.

Finally, where there is any difference between man and wife, let the contest not be who shall show the most spirit, but who shall make the first advances to reconciliation. Each should treat the other with the respect

which, if they were strangers, would be a matter of course.

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### THE ELEMENTS OF GENIUS.

THIS article will derive additional force and interest, if we mention that it is from the pen of Elihu Burritt, "the learned blacksmith," who himself affords a living exemplification of the truth of these remarks.

An individual, with a laudable spirit of emulation, sees men standing upon an eminence which he has determined to reach. He appreciates the nature and necessity of the exertion, and sets himself to work with an earnest assiduity that never tires nor faints. At first, he labors like a prisoner who is trying to dig through the granite dungeon wall with a nail or a knife; he conceals every stroke from the pub-



lic eye, lest his friends and neighbors should laugh at his tortoise step. He goes on : every inch is gained by a painful effort. He bends every opposing circumstance to his service ; he lays seige to every obstacle and carries it, as one would carry a redoubt, and turns it against the next obstruction. A steep over-hanging rock blocks up his path and threatens him with destruction. He must scale this, or never ascend another inch. Years roll on, and find him cutting his winding way up the precipitous bulwark : steadily he keeps his eye to the top, until the last niche is finished ; and, when he proudly plants his foot upon the vanquished rock, he finds himself the lord of a fortress which commands every other post that intervenes between him and the summit-goal of his ambition. Every obstacle he meets serves only to increase his upward gradation. He reaches the top, and, as he wipes his brow and casts his eye

down his winding path, he sees that all the obstacles he encountered were like friendly though frowning giants that lifted him from one steep to another, till he reached the goal. Did Fortune, Chance, or Native Genius help him up the eminence? No; fortune was his first foe; and he fought with her at every inch, and dragged her with him to the top, a docile prisoner. What did chance do for him in the outset? It was a screeching phantom, that struck its black wings in his face, and rolled rocks in his path at every step. He braced up his heart and bearded the providence of fate, and allied himself to a more available auxiliary, the common providence of God. But he had *native genius* on his side? Yes; but it was a genius which he begat himself; it was the legitimate offspring of his own faculties; which he believed and proved were able to produce this attribute of the intellectual soul. He had a mind; and

so has every other man ; and that mind had just so many faculties, and no more. True they were weak at first, and he knew it, and his fellows might have laughed at him for it ; but he found by experiment that these faculties, like those of every other man, were endowed with a susceptibility of cultivation and a capacity of strength sufficient for any emergency or attainment. He dared not tell the world so ; for it would have been disrespectful to the royal blood of genius, and he would have been denounced a heretic to the established faith. But he went to work in secret, as every man is obliged to do ; and he was half way up the eminence before the world knew it. From that point to the apex of his career, he was called and crowned a genius. The prerogatives of this title are fixed with precision, and the ceremonies of the coronation are the same now as they were under the dynasty of Mount Olympus. The

modern process is something after this fashion :—

A man, called a *biographer*, is sent after the genius, with all the machinery invented for the operation. As soon as the candidate for immortality has ceased to climb, the biographer, or rather *biotapher*, sets to work might and main. He knows his task and performs it too. He strikes into the base of the eminence, and digs away every footprint of his hero's ascent ; he tears away the rocks he scaled, and the shrubs he grasped. He cuts away the acclivity, and shows the man standing upon the jutting edge of a perpendicular mountain, steep and inaccessible as the sides of Gibraltar. One stroke more, and his work is done ; it is the crowning touch of the apotheosis ; he writes upon the forehead of his unresisting victim, *Nascitur non fit*, in glaring capitals ; then, turning to the world, exclaims, *ECCE HOMO !*

This is the history of genius, given

in the language of common life ; this is the process of *genius making*, which has filled the world with the graven images of deified intellect, which only serve to overawe the people. 'Tis gross injustice, the whole of it. This process embodies all the elements of the ancient apotheosis. It digs an immense chasm between man and man, and breaks up the high road between the incipient and terminating limits of his intellectual capacity. In this way, the monuments of industry and application, which great and good men designed as way-marks to higher latitude of intellectual eminence, are turned into steep, impassable barriers which circumscribe one's sphere of thought and action.

## A BROAD MIND.

A FEW days since, I heard a clergyman describe a deacon of his acquaintance as "a man of a broad mind." The expression reminded me of a little incident that occurred when I was in the city of Paris. Being in company one evening with several literary and religious friends, Mons. ——— was pointed out to me as editor of one of the best religious journals in France—a man of consistent piety, and a decided protestant. He was very diminutive in size, and to a stranger appeared quite unattractive. While conversing with Mons. ———, a worthy protestant minister, who preaches in the Faubourg du Temple, the conversation turned upon the religious periodical literature of Paris, and ultimately upon the little editor aforesaid. This minister, whose

knowledge of English was very limited, remarked concerning him, "He is a very *large* man." Without thinking of the French sense in which he used the word *large*, I instantly turned to see if I had mistaken the physical proportions of the editor, and to see, what I had not yet seen, a large Frenchman. My optics served me as before, and then the true idea occurred, that the description was figurative, and applied to the mind rather than the body. Subsequent acquaintance with the gentleman satisfied me that his admirer had not spoken too strongly — that he was truly "a very *large* man." His mind was developed in *breadth* as well as in length and height, and therefore stood firmly on its basis, Truth. He took *broad* views of every subject, and consequently his opinions were intelligent and comprehensive. His philanthropy was *broad*, embracing the whole human family. I have seldom seen a man who answered so

perfectly to the description — “very large.”

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### ATTAINMENT OF KNOWLEDGE.

DR. Olinthus Gregory says: “With a few exceptions, (so few indeed that they need scarcely be taken into a practical estimate,) *any person may learn any thing upon which he sets his heart.* To insure success, he has simply so to discipline his mind as to check its vagaries, — to cure it of its proneness to be doing two or more things at a time, — and to compel it to direct its combined energies, simultaneously, to a single object, and thus *to do one thing at once.* This I consider as one of the most difficult, but one of the most useful lessons that a young man can learn.



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READING.

IT is the glory of man that he is made capable of endless improvement in knowledge, virtue, and happiness. And it is the high privilege of those who dwell in this country that they enjoy in rich abundance the means of such improvement. Among these means, *books* hold a prominent place. They are indeed our principal instructors, and do more, perhaps, in the formation of our intellectual and moral habits, than all other means combined. But, as books are of very various character, some good, some indifferent, and some of a positively pernicious tendency, it is plainly a matter of great importance, to make a wise selection of them, and to read them with due caution. Especially is this true in respect to those to whom the active du-

ties of life leave but little leisure for reading, and to all in the spring season of life, while the mental and moral habits are yet in a process of formation. A person may be ruined by reading a single volume. The authors, with whom you are most familiar, can hardly fail to impress on your minds, their own image and superscription. Your habits of thinking, your sentiments, your social and moral feelings, your whole character will receive their shape and colouring, very much from the books you read. If these are wisely selected and properly studied, they will enlighten your minds, improve your hearts, and establish your character on the firm basis of virtue and piety ; if otherwise, they will enfeeble your intellect, corrupt your principles, and destroy your happiness. It is a maxim, then, ever to be borne in mind, *Take heed what ye read.*

To acquire useful information ; to improve the mind in knowledge, and the

heart in goodness ; to become qualified to perform with honor and usefulness the duties of life, and prepared for an happy immortality beyond the grave,—these are the great objects which ought ever to be kept in view in reading. And all books are to be accounted good or bad, in their effects, just as they tend to promote or hinder the attainment of these objects.

Taking this as the criterion, by which to regulate your choice of books, you will, I think, be led to give an important place to *historical* reading, especially to that which belongs to our own country. History is the mirror of the world. In it, we behold the origin and progress of society, the rise and fall of empires ; we become acquainted with the institutions, laws, manners, and customs of different nations, trace the course, and witness the progress of that silent but mighty current that is continually bearing men and all their works into the gulf of oblivion, and

see, as in a moving picture, the generations of our race, as they have risen into being, acted their part on the stage of life, and passed in quick succession with the years beyond the flood. Such scenes are replete with the most interesting and profitable lessons. Especially are they so, when they relate to the history of our own country. And with the history of our own country every American citizen ought to be familiar.

In addition to a knowledge of our own history, some acquaintance with the government and laws of the society in which we live would seem an almost indispensable qualification of a good citizen.

Nearly related to history, and not less important, is *biography*. This is a kind of reading most happily adapted to minds of every capacity and degree of improvement. While it possesses a charm that can hardly fail to interest the least instructed, it fur-

nishes lessons by which the wisest and best may be profited. It makes you acquainted with the fairest and most excellent specimens of human character. It introduces you into the society of the great and the learned, the wise and the good ; you mingle and associate with them in all their walks and ways ; you hear them converse ; you see them act ; and mark the steps by which they attained their excellence, and rose to their elevation in honor and influence. The effect of this cannot be otherwise than eminently happy. While conversant with such characters, a process of assimilation will be going on, in your own minds. You will feel within you an influence, raising you above whatever is base and polluting, and inspiring in you the love of whatever is noble and excellent.

The reader, while sitting by his own fireside, may, by reading, become a *traveller* in foreign lands, and participate in much of the enjoyment

of the tourist, without experiencing any of his difficulties and dangers. He may thus obtain an acquaintance with the condition, manners, and customs of different nations, and his mind become enlarged by contemplating the wide diversities of laws, of morals, of religion, and of literature. He is also enabled to compare the numerous privileges and advantages, which he enjoys, with those possessed by other nations—and be led the more sensibly to appreciate the value of our own system of government, and the importance of striving to purify and perpetuate it.

All standard works, pertaining to or connected with your destined pursuits in life, should engage a place in your studies.

Works, that illustrate the natural sciences, and show their application to the practical arts of life, such as Buffon's Natural History, Goldsmith's Animated Nature, Good's Book of Nature, Treatises on Botany and Chem-

istry, and publications on experimental philosophy, can be read with much profit and amusement. \* Combe on the Constitution of Man is one of the most valuable publications that have issued from the press for many years. I would most earnestly recommend its perusal to all whose eye meets these lines—it will richly repay them.

Not less valuable are those writers that make us acquainted with our own minds and hearts ; that analyze and lay open the secret springs of action ; unfold the principles of political and moral science and illustrate the duties which we owe to our fellow men, to society, and to God.

Of poetry, there are comparatively but few entire works, that can be recommended to the young. Pope has many beauties, intermingled with much that is decidedly of an immoral tendency ; and the same may be said of Burns, Byron, and Moore. But there

can be no hesitancy in recommending Milton, Cowper, Young—making due allowance for their religious peculiarities — Scott, Wordsworth, Southey, Coleridge, Campbell, Beattie, Thomson, Bryant, Mrs. Hemans, and Mrs. Sigourney.

But the book that relates to your most important interests ought to have the first place assigned to it, in your course of reading. The Bible, “the eldest surviving offspring of the human intellect,” the chosen companion and friend of patriarchs, prophets, apostles, and of all the wisest and best men that have ever lived ;—this book, that reveals to us the character and will of our great Creator and final Judge,—that opens to our view the invisible world, and shows us the final destiny of our race ;—this book, which has conducted to heaven all who have entered that happy world, and must conduct us thither, if we ever attain to its blessedness—this book ought surely to



be made the guide of our youth and the companion of our age, and to be held by us in the highest place of honor and respect. Considered merely as a human composition, it is unquestionably the most interesting book on earth. One of the greatest and best of men, I refer to Sir William Jones, a judge of the supreme court of judicature in Bengal, has said of the Bible,—“ I have carefully and regularly perused the Scriptures, and am of opinion that this volume, independent of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written.” Embrace this volume then to your bosom. Let it be a lamp to your feet and a light to your path. With every morning dawn and evening shade, repair to this book for instruction and council, and the happy effects of it upon your mind and heart,

## THE YOUNG MAN.

upon your character and life, upon your present and eternal happiness, you will gratefully acknowledge in the eternal world.

Having made these remarks to assist you in a proper choice of books, I will suggest a few rules in regard to the best manner of reading them.

In the first place, then, read with discrimination. The world is full of books ; no small portion of which are either worthless, or decidedly hurtful in their tendency. And, as no man has time to read everything, he ought to make a selection of the ablest and best writers on the subjects which he wishes to investigate, and dismiss wholly from his attention the entire crowd of unworthy and useless ones.

Read with attention. Never take up a book merely for amusement, or for the sake of whiling away time. Time thus spent is worse than lost. It tends to form a habit of desultory, indolent thought, and to incapacitate the mind

for confining its attention to close and accurate investigation. And yet there is no habit more liable to grow upon the young reader than, while the eye is skimming over the page, to allow the mind to be wandering away, absorbed in some thought wholly disconnected with the subject before him. This habit weakens the intellect, distracts the mind, and fills it with confusion and anarchy—and it should, therefore, be strongly guarded against. The attention and the thoughts should be brought under the strict command of the will. If they fly off in pursuit of some wild vagary, they should be instantly called back, and all their powers concentrated on the page which you are perusing. Then you hold communion with the author, and are benefited: but, without this attention, the book may as well be closed.

Especially is it important, as you proceed, often to pause and reflect upon what you have read. Recal the train of

thought, examine the argument, inquire into the object and aim of your author ; whether his reasonings are conclusive, his sentiments just, his illustrations pertinent, and his spirit good. To read in this manner is indeed laborious ; and he, who pursues it, will be able to read but few volumes, in comparison with him, who skims over every book that is thrown in his way. But the amount of knowledge and vigor of mind, acquired in this way, are an abundant compensation for any deficiency in the number of authors read.

Read for improvement, and not for show. Recollect that the great object of reading is not to be able to tell what others have thought and said ; but to improve your minds in useful knowledge, establish your hearts in virtue, and prepare yourself for a right performance of the duties of life. These are the great objects we should have in view in all our endeavors to acquire

knowledge, whether by books or other means of improvement.

Alexander the Great had so much value and esteem for knowledge and learning that he used to say he was more obliged to Aristotle, his tutor, for his learning, than to Philip, his father, for his life ; seeing the one was momentary, and the other permanent, and never to be blotted out by oblivion.

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### HOW TO ACQUIRE A LIBRARY.

“WHY, Frank Wilson ! How—where on earth did you get all these books ! Here ! what ? the Knickerbocker too ! and the North American ! Now Frank, where did you get the money to buy all these ? Why, I have ten dollars more a year than you ; yet I have to send down to father for money, almost every month. You take the Knickerbocker

indeed ! Why, there are none but 'Squire Waters and Doctor Marvin, in the whole town, who think themselves able to have such a costly work, which is only meant for a few rich people to read. Pretty well, eh ? for a poor apprentice to a soap-boiler ! Where did you get that book-case, and all those books that you have got stuck up there ? Let's see, *Plutarch's Lives* ! Who's he ? what's that about ? *Rollin's Ancient History* ! why didn't he write it all in one small book, as well as to have a dozen about it ? *Gibbon's Rome* ! there's no such place in the United States. Why, my dear fellow, what a long list of outlandish names you've got here ! Let me see —Milton, Shakspeare, Young, Pope, Dryden, Cowper, Bacon, Locke, Goldsmith, and all the other Smiths in creation, as well as those in America ! Now, come : I will light my Havana, and sit down here, and give you a chance to explain how you, an appren-

tice, with only forty dollars a year, contrive to scrape together a library half as large as Parson Dayton's."

Francis Wilson did not interrupt this interrogatory and exclamatory medley of words from his comrade, by an explanation, until he had exhausted all his incoherent inquiries. Sitting down in the proffered chair, and lighting his *long nine*, Edward Saunders placed his feet upon his friend's clean desk, and seemed really to be waiting for a detailed account of the *modus operandi*, by which an apprentice could acquire honestly such a collection of valuable books. Nor did Francis hesitate to gratify his curiosity. Both of the young men were in the middle of their apprenticeship ; and the most cordial intimacy had subsisted between them from their youth. Edward was deficient in nothing so much as in that economy so necessary for an apprentice in expending his small annuity : and Francis hit upon a very successful

method of administering to his young friend a salutary lesson upon this subject, while he explained how even an apprentice could acquire a taste and the means for the cultivation of his intellect.

“Edward,” said he, taking up his pencil, “I will explain to you in figures, what seems to have excited your wonder, if you will permit me, by the way, to ask you a few questions in order to solve the problem, I see you are very fond of smoking; how many cigars do you buy a week?”

“O, none of any account,” replied Edward, anticipating some unpleasant strictures upon his favorite practice;—“after working all day, it is really a comfort to smoke one genuine Havana: it does not amount to anything; I only smoke six in the course of the whole week.”

“Six Havanas a week,” repeated Francis, putting it down upon paper, with as much formality as if he was



registering the data of a problem ; “ six a week, at two cents a piece, amount to the very trifling sum of six dollars and twenty-four cents per annum. I suppose you spend a *trifle* at the fruit shops,” continued Francis.

“ Nothing worth mentioning,” replied Edward, rather startled at the aggregate of such little items ; “ all that I buy — apples, nuts, raisins, figs, oranges, &c. do not amount to ninepence a week : why, that is not half as much as Tom Williams, the goldsmith’s apprentice, spends for juleps in half that time ; and besides, Francis, you know I never taste a drop of any kind of liquor — not even wine. You certainly can’t think I lack economy, Frank ?”

“ Ninepence a week for nuts, raisins, oranges, and figs,” repeated Francis, in a low serious tone, pronouncing the items, one by one as he wrote them down, with all the precision and gravity of a clerk in a country store :— “ Ninepence a week amount to six dol-

lars and fifty cents per annum ; which, added to six dollars and twenty-four cents spent for cigars, make the *trifling* sum of twelve dollars and seventy-four cents for one year. Now, Edward, see what I have obtained for just this sum. Here," said he, taking down several neatly bound volumes of the North American Review, and a handful of those of the Knickerbocker—" I have bought all these, for a less sum than you have paid for cigars, nuts, &c. during the last year. And as for these other books, which you see here in my case, I will tell you how I have obtained them, and how any other apprentice can do the same, with only thirty-six dollars a year too. You know our masters are very industrious and steady men ; and are attentive to their business, and like to see their workmen so. They prefer also, to see them with a book in their hands, when they have done their work, rather than to be lounging about at

the taverns or in vicious company. So when my master saw that I liked to read every chance I could get, and spend all the money I could spare for books, he offered to give me ninepence an hour for all the time that I would work from twelve o'clock till one, P.M. And that is the way, Edward, that I have bought all these books, which you thought I had borrowed, begged, or stolen. I work every noon-time a half an hour, and earn enough every fortnight to buy one of these books—Milton's *Paradise Lost*, for instance. To be sure, they are not bound in calf, nor are they gilt-edged; but they contain the same matter as if they were, and that is enough for me."

When Edward Saunders had listened to this very interesting and simple explanation of his uncle's apprentice, and had passed his eye over all the fine books in his little library, he arose suddenly at the very last words of Francis, and, opening his little chamber

window, took out of his hat the half-dozen cigars which were to constitute his week's stock of comfort, and, without saying a word, tossed them into the garden. A new fire of animation lit up his eye, as he darted out of the room, turning only at the door to say, "*I'll try it, Frank.*"

Edward Saunders, Esq. and the Hon. Francis Wilson, never forgot in their intimate intercourse in after life, their mutual computation of the cost of nuts and cigars, in the garret of the latter.

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## ENGLISH GRAMMAR.

THE following remarks on the study of English Grammar are from Cobbett's Advice to Young Men ; a book which presents much truth, though in an original and homely garb, and which is

well worthy the perusal of the class for whom it was designed.

Without understanding the Grammar of your own language, you can never hope to become fit for any thing beyond trade or agriculture. Without this, it is impossible for you to write correctly, and it is by mere accident, if you speak correctly ; and bear in mind that all well informed persons judge of a man's mind (until they have other means of judging) by his writing or speaking. The labor necessary to acquire this knowledge indeed is not trifling ; grammar is not, like arithmetic, a science consisting of several distinct departments, some of which may be dispensed with : it is a whole, and the whole must be learned or no part is learned. The subject is abstruse ; it demands much reflection and much patience ; but, when once the task is performed, it is performed *for life*, and, in every day of that life, it will be found to be a source of pleasure or of profit, or

of both together. And what is the labor ? It consists of no bodily exertion ; it exposes the student to no cold, no hunger, no suffering of any sort. The study need subtract from the hours of no business, nor indeed from the hours of necessary exercise : the hours usually spent in the tea and coffee shops, and in the mere gossip which accompany them, the wasted hours of only *one year*, employed in the study of grammar, would make you a correct speaker and writer for the rest of your life. You want no school, no room to study in, no expenses, and no troublesome circumstances of any sort. I learned grammar when I was a private soldier, on pay of sixpence a day. The edge of my berth, or that of the guard-bed, was my seat to study in ; my knapsack was my book-case ; a bit of board lying on my lap was my writing-table, and the task did not demand any thing like a year of my life. I had no money to purchase candle or oil : in winter time,

it was rarely that I could get any evening light, but that of the *fire*, and only my turn even of that. And if I, under such circumstances, without parent or friend to encourage me, accomplished this undertaking, what excuse can there be for any youth, however poor, however pressed with business, or however circumstanced as to room or other conveniences. To buy a pen, or a sheet of paper, I was compelled to forego some portion of food, though in a state of half starvation. I had no moment of time that I could call my own ; and I had to read, and to write, amidst the talking, laughing, singing, whistling, and brawling, of at least half a score of the most thoughtless of men, and that too in their hours of freedom from all control. Think not lightly of the *farthing* that I had to give, now and then.

health and great exercise. The whole of the money, not expended for us at market, was two-pence a week for each man.

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### INFLUENCE OF RELIGION.

Of all the means of forming a good character, the most efficient is a deep and practical sense of responsibility to God. He who has an abiding impression on his mind of the ever-present and immutable God, and who contemplates with due affection and reverence his relations to Him and eternity, has acting on his character an influence of constant and mighty energy,—preserving him from all that is low and de-  
~~my wife~~ <sup>him</sup> task did not demand any thing like a year of my life. I had no money to purchase candle or oil : in winter time,



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